

《長部經典》 第十六經 *Dīghanikāya Mahāparinibbānasutta*

大般涅槃經 *Last Days of the Buddha*

巴漢英對照 佛曆 2568. 1. 1 菩提僧團 *Ven. Devacitta* 修訂

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者

English Translated from the Pali by Sister Vajira & Francis Story.

供養——無上世尊、無上法身、無上舍利



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♡ *All Compounded Things are Subject to Vanish. - Last Days of the Buddha (DN 16)* ☼

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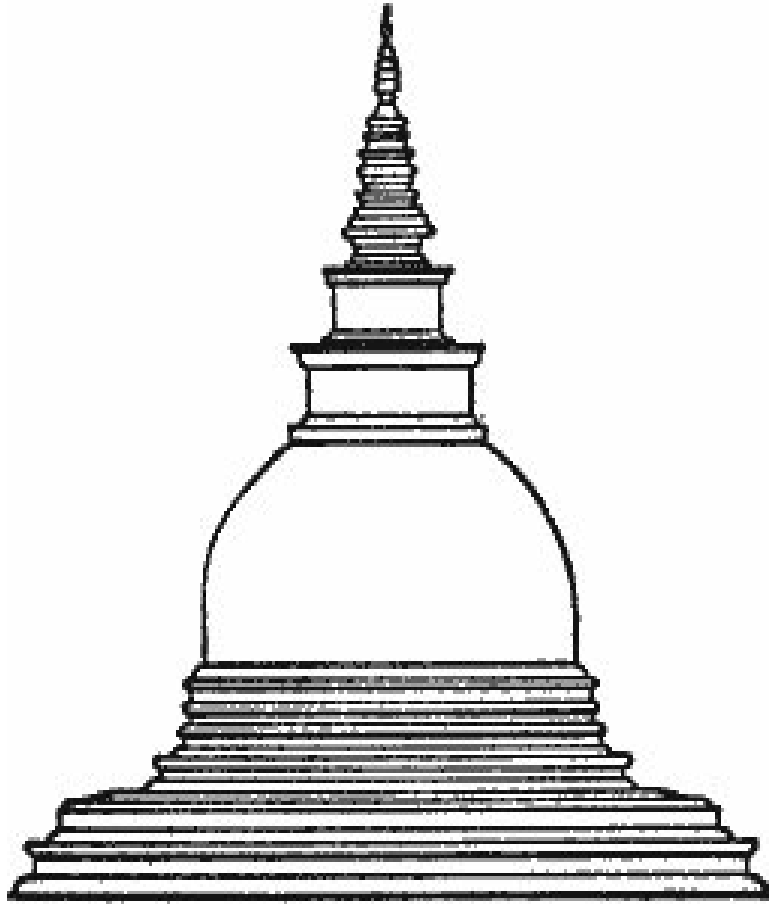
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Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者。

Refuge in the Buddha, Arhat, Supreme Enlightenment.

☆ Vayadhammā saṅkhārā, appamādena sampādetha.

諸行皆是壞滅之法，
應自精進不放逸。

*Decay is inherent in all component things.
Work out your salvation with diligence!*

☆ 當勤精進，早求解脫；
以智慧明，滅諸痴暗。

*But do strive diligently, and quickly seek out freedom.
With the light of perfect wisdom, destroy the darkness of ignorance!*



啊^ㄚ！佛^{ㄈㄨˊ}陀^{ㄊㄚˊ}的^{ㄉㄜˋ}智^{ㄓˋ}慧^{ㄏㄨㄟˋ}

What! Buddha's Wisdom

☆ 似乎，每個人——
都喜歡發表！

Seems, everyone... enjoy published!

都有，他自己，
高超的見解……。

Has, himself... super views.

似乎，每個人——
都有，勝過佛陀的智慧 !!

Seems everyone... have, better than Buddha's wisdom!

可是，對於原始的——
「佛 陀 教 法」是什麼 ？ ？

However, what is... "the original teachings of Buddha?"

並不瞭解，
也不想瞭解，
更沒有時間去瞭解。

Do not know, not understand, and no time to understand.

因為，他們都在——

Because they are...

忙於，自己的：
『所知、所見……？』

Busy with their own... "I know, I see... ?"



三 皈 依 — Tisarāṇa / Three Refuges

Buddhaṃ saraṇaṃ gacchāmi,

☆ 我 皈 依 ——— 於 佛 陀 ；
I refuge in the Buddha;

Abhabbo parihānāya nibbānasseva!

涅 槃 ， 無 衰 退 ！
Nibbana, no recession!

Dhammaṃ saraṇaṃ gacchāmi,

☆ 我 皈 依 ——— 正 法 律 ；
I refuge in the Dhamma;

Hiri ottappa sampanno!

具 足 ， 慚 與 愧 ！
Be ashamed and reflection!

Saṅghaṃ saraṇaṃ gacchāmi,

☆ 我 皈 依 ——— 賢 聖 僧 ；
I refuge in the Sangha;

Sikkhāya tibba gāravo!

熱 心 ， 尊 敬 學 ！
Ardent to learning respectfully!



大般涅槃經 *Mahāparinibbānasuttaṃ* /

Last Days of the Buddha (DN 16, 131-240) [1~110]

☆ 八分舍利 ⇒

- ❶ 摩揭陀國王阿闍世 (*Māgadha Ajātasattu*) ；
- ❷ 毘舍離的離車族 (*Vesālikā Licchavī*) ；
- ❸ 迦毘羅衛城的釋迦族 (*Kapilavatthuvāsī Sākya*) ；
- ❹ 遮羅頗的跋離族 (*Allakappakā Bulaya* 遮羅頗，
亦名：優樓頻螺、木瓜林 *Uruvelakappa*) ；
- ❺ 羅摩伽的拘利族 (*Rāmagāmakā Koḷiyā*) ；
- ❻ 毘留提的婆羅門 (*Vetṭhadīpako Brāhmaṇo*) ；
- ❼ 波婆的末羅族 (*Pāveyyakā Mallā*) ；
- ❽ 拘尸那羅的末羅族 (*Kosinārakā Mallā*) 。

☆ 供養瓶塔與灰塔 ⇒

- ❶ 瓶塔：香姓婆羅門 (*Doṇa* 荼毘或度量的意思，
Doṇassa Brāhmaṇassa 他譯：頭那婆羅門) ；
- ❷ 灰塔：畢鉢梨瓦那的莫利耶族 (*Pippalivaniyā Moriyā*) 。

☆ 佛教地理 ⇒

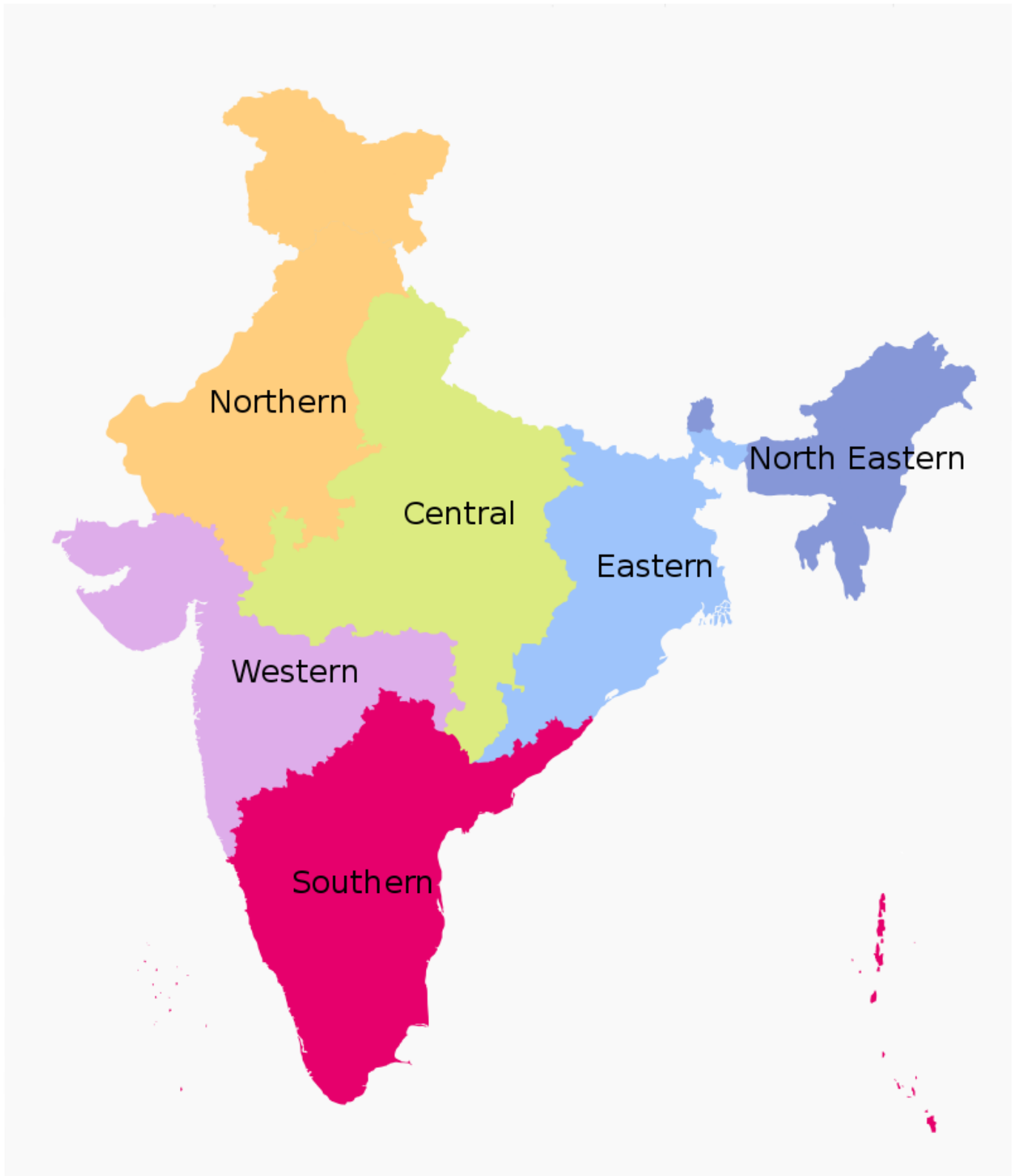


插圖 1：印度的行政區之一 ⇨ 六個區域委員會（英語： *Zonal Councils* ）



插圖 2：印度的行政區之二 ⇨ 現代印度的 29 個州（英語：States）。



插圖 3：佛陀最後一次的遊化 ⇨ 靈鷲山、王舍城至拘尸那羅。

(一) 佛陀從靈鷲山、王舍城至拘尸那羅的路線圖 ⇨

① 靈鷲山 *Gijjhakūṭa* ⇨

今名：*Gridhkut Peak, Rajgir*，
印度比哈爾邦 803116。

② 王舍城 *Rājagaha* ⇨

摩揭陀國 *Māgadha* 的首都，
今名：*Rajgir*，印度比哈爾邦。

③ 那爛陀村落 *Nālandā* ⇨

今名：*Nalanda Excavated Site*，
Nalanda University Site Rd, Bargaon，
印度比哈爾邦 803111。

④ 華氏城 *Pāṭaligāma* ㄅㄨˋ ㄈㄢˊ ㄌㄧˊ ㄍㄚˊ ㄇㄚˊ

亦名：波吒釐村，

今名：帕特納 *Patna*, 印度比哈爾邦。

⑤ 拘利村 *Koṭigāma* ㄅㄨˋ ㄎㄨˊ ㄇㄢˊ ㄍㄚˊ ㄇㄚˊ

今名： *Terahrasia* 印度比哈爾邦。

⑥ 那提迦村 *Nāṭikā* ㄅㄨˋ ㄋㄚˊ ㄊㄧˊ ㄎㄚˊ ㄇㄚˊ

東南：繁耆迦精舍 *Giṇḍakāvasatha* ，

亦名：磚瓦之家、煉瓦堂，

今名： *Moazampur*, 印度比哈爾邦 844102。

⑦ 竹林村 *Veḷuvagāma* ㄅㄨˋ ㄌㄧˊ ㄨˊ ㄅㄚˊ ㄍㄚˊ ㄇㄚˊ

今名： *Jalalpur Urf Bishunpur Gamhir*,

印度比哈爾邦 844121。

⑧ 毘舍離 *Vesāli* ㄅㄨˋ ㄕㄟˊ ㄌㄧˊ ㄍㄚˊ ㄇㄚˊ

離車國 *Vajjī* 的首都，

今名： *Vaishali*, 印度比哈爾邦 844128。

佛經景點：

(1) 重閣講堂 *Kūṭāgārasālā* ，

亦名：美音精舍。位於毘舍離城西邊的大林中。

今名： *Kutagarasala, Kolhua*, 印度比哈爾邦 844128。

(2) 菴婆波梨林 *Ambapālīvāna* ，位於毘舍離城東北方，

遊女菴婆波梨所提供佛陀說法的一處精舍，

今名： *Rampur Phagu*, 印度比哈爾邦 843143。

⑨ 𣵵茶村 *Bhaṇḍagāma* ➡

今名：*Mozammatpur*, 印度比哈爾邦。

⑩ 跋提村 *Hatthigāma* ➡

今名：*Hussaini*, 印度比哈爾邦。

凱薩里亞大塔（拜鉢寶塔）*Kesaria* 在跋提村的東南方，

地址：*Kesariya*, 印度比哈爾邦 845424。

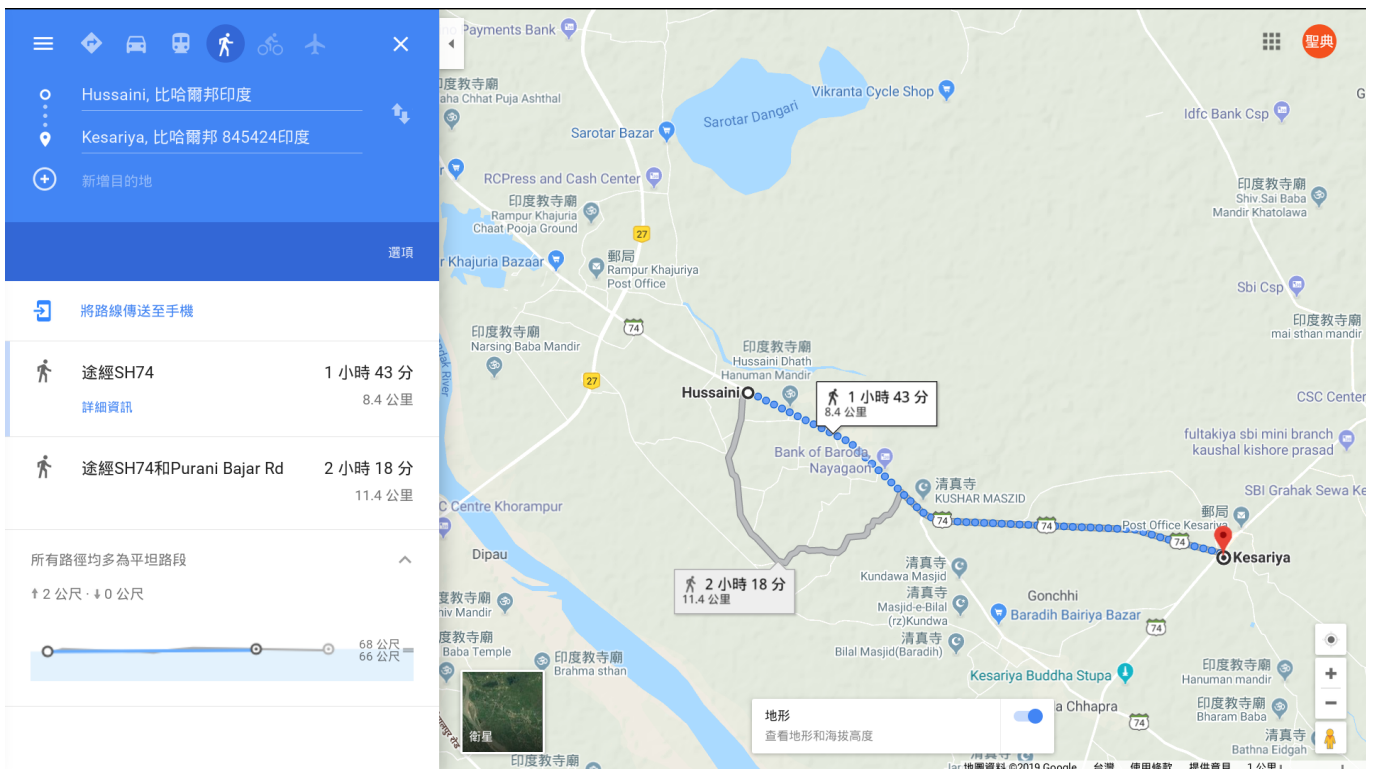


插圖 4：凱薩里亞大塔（拜鉢寶塔）*Kesaria* 在跋提村的東南方。

⑪ 芒果村 *Ambagāma* ➡

今名：*Khajuriya*, 印度比哈爾邦。

⑫ 閻浮村 *Jambugāma* ➡

今名：*Banakata, Gopalganj*, 印度比哈爾邦。

⑬ 菩伽城 *Bhoganagara* ➡

今名：*Kuchaikote*, 印度比哈爾邦。

⑭ 波婆城 *Pāva* ➡

今名：*Fazilnagar*, 印度北方邦 274401。

⑮ 拘尸那羅 *Kusināra* ➡

今名：*Kushinagar*, 印度北方邦。

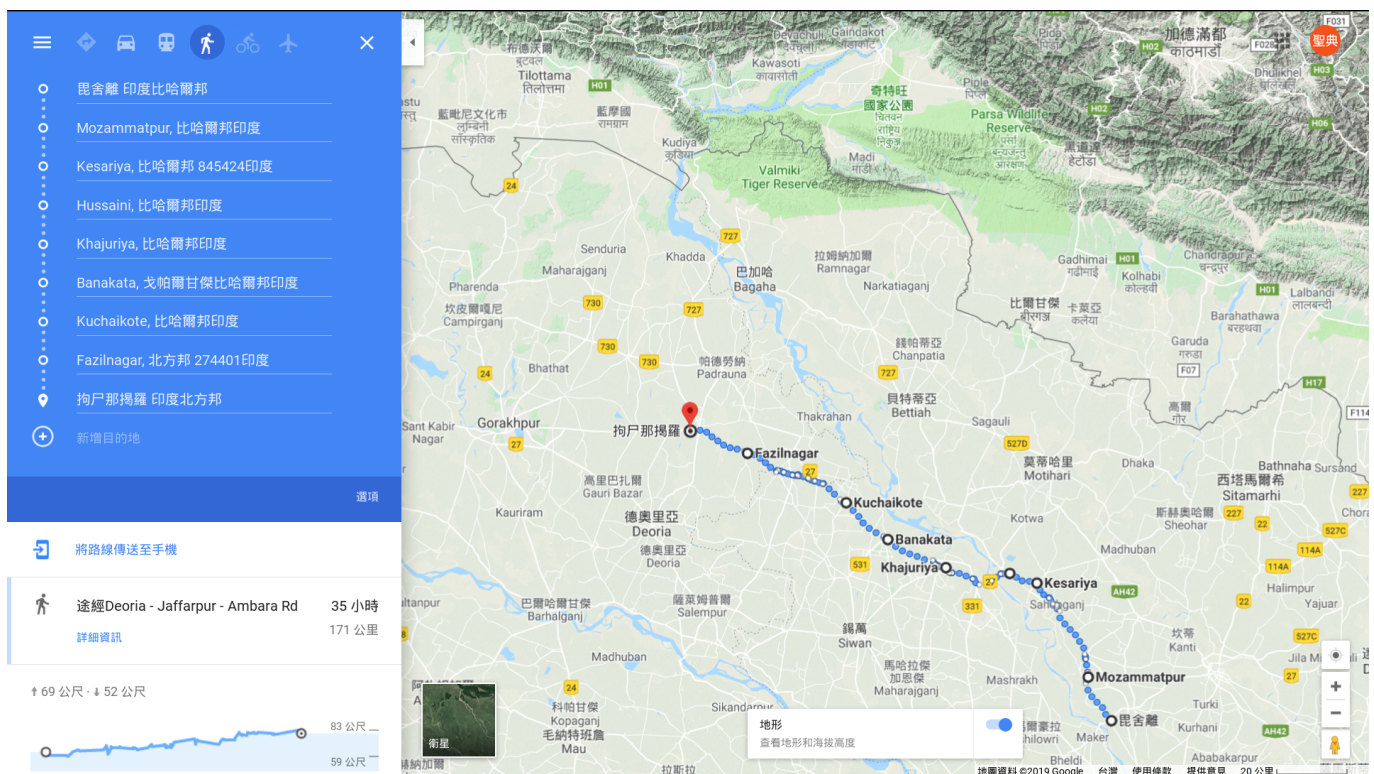


插圖 5：佛陀最後一次的遊化 ➡ 毘舍離至拘尸那羅。

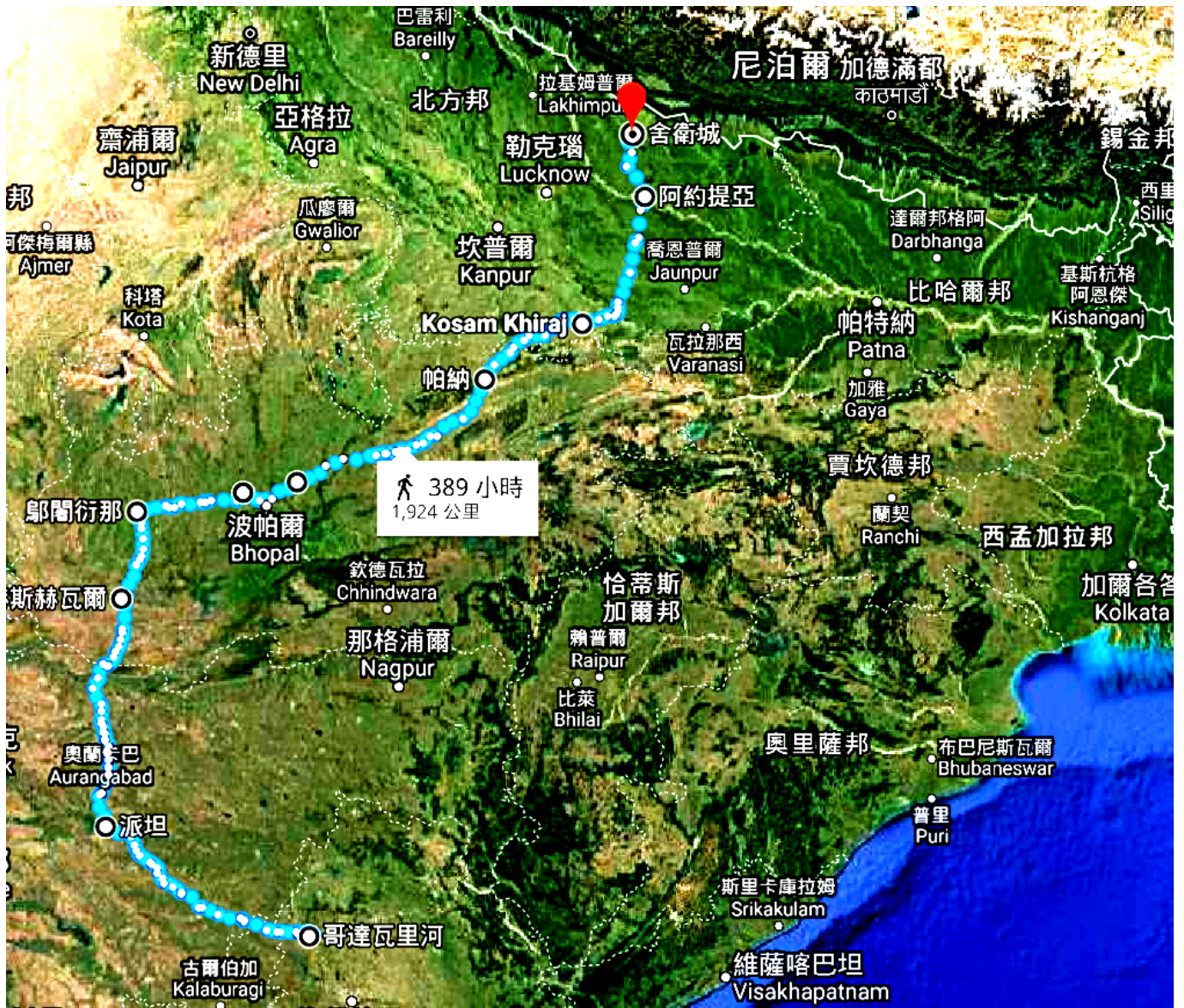


插圖 6：巴婆利師徒訪佛的路線圖之一 → 哥達瓦里河至舍衛城。

(二) 巴婆利師徒訪佛所經過的路線圖 →

《增支部經典·四集·初五十經篇·輪品·頭那婆羅門經》說示（世尊足跡）：

佛走在郁迦羅到制多毘耶的路上，

遇到了巴婆利婆羅門的徒弟頭那。

頭那婆羅門（*Doṇa*）或有翻譯：香姓婆羅門。

❶ 蜥蜴河（ *Godhāvarī* ，

今名：哥達瓦里河 *Godavari River* ）。

❷ 阿濕波（ *Assaka* ，位於十六大國最南部，

哥達瓦里河 *Godavari River* 上游地區，

今名：馬哈拉施特拉邦 *Maharashtra* 東部地區，

首都：褒惶那城 *Potana* ，亦名：補怛洛迦，

今名：南杜拉 *Nandura, Buldana*，

印度馬哈拉施特拉邦）。

❸ 阿邏迦（ *Alaka* ，哥達瓦里河畔的一個國家，

今名：艾哈邁德訥格爾縣 *Ahmednagar*，

印度馬哈拉施特拉邦）。

❹ 渡津城（ *Paṭiṭṭhāna* ，阿邏迦國的首都，

今名：派坦 *Paithan*，印度馬哈拉施特拉邦 431107）。

❺ 摩醯沙底（ *Māhissati* ，阿槃提 *Avanti* ，

擁有兩個分國，南方的國都，

今名：馬赫斯赫瓦爾 *Maheshwar*，印度中央邦 451224）。

❻ 優禪尼（ *Ujjeni* ，阿槃提國 *Avanti* 北方的首都，

今名：烏闍衍那 *Ujjain*，印度中央邦）。

⑦ 牧牛城（ *Gonaddha* ，亦名：瞿那陀、哥達城，
今名： *Shyampur*，印度中央邦 466651）。

⑧ 卑地寫（ *Vedisa* ，
今名：維迪斯哈 *Vidisha*，印度中央邦 464001）。

(1) 其西南角的桑吉村，有最古老的佛塔古蹟，
地址：桑吉 *Sanchi* 印度中央邦）。

⑨ 婆那城（ *Vanasavhaya* ，
今名：帕納 *Panna*，印度中央邦 488001）。

⑩ 憍賞彌（ *Kosambi* ，
今名：安拉阿巴德市 *Allahabad, Prayagraj* ，
科桑村 *Kosam Khiraj*，印度北方邦 212214）。

⑪ 車城（ *Sāketa* ，亦名：沙計多，
今名：阿約提亞 *Ayodhya*，印度北方邦）。

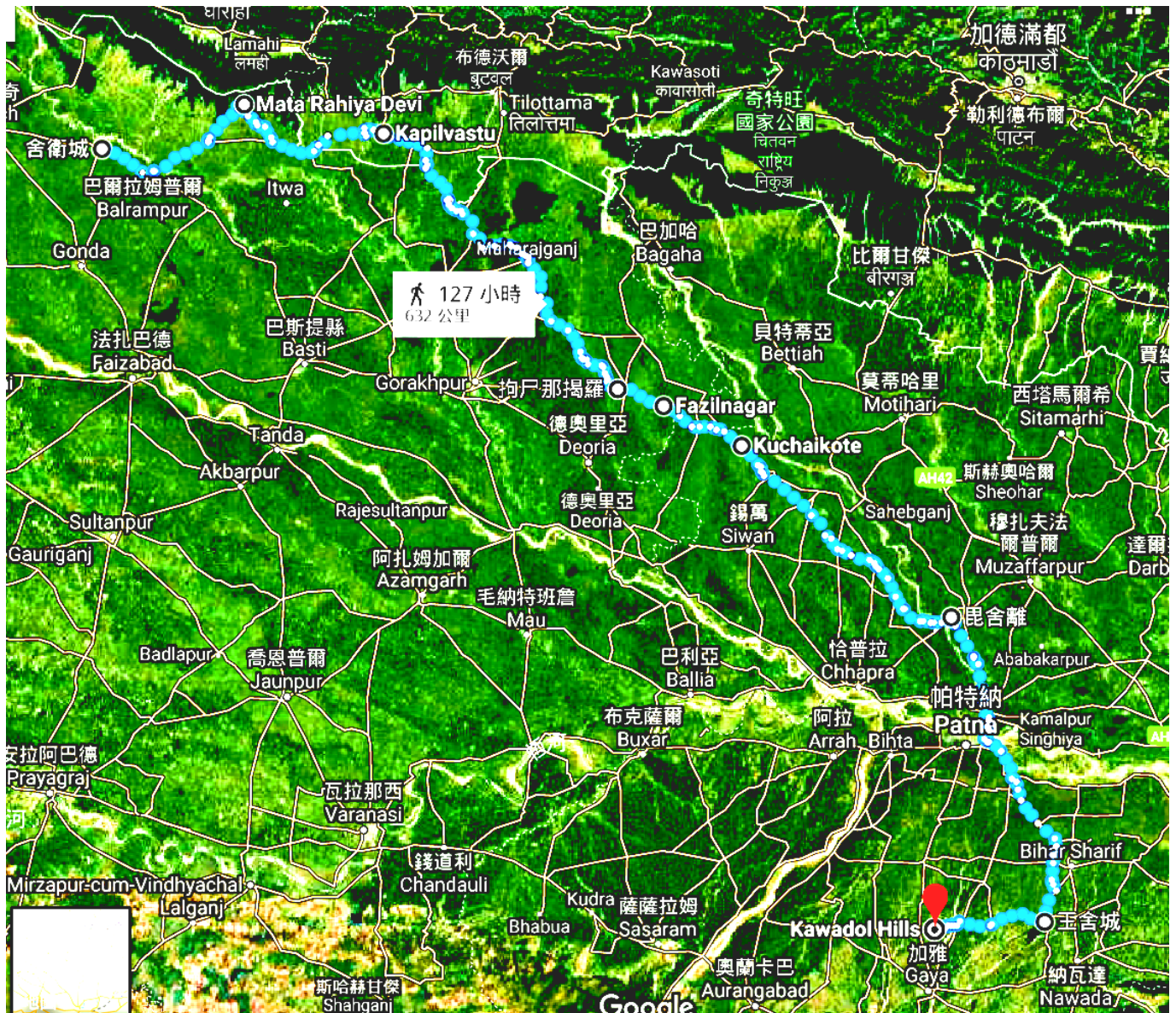


插圖 7：巴婆利師徒訪佛的路線圖之二 ⇨ 舍衛城至王舍城石塔寺。

⑫ 舍衛城 (*Sāvatthi* ,

今名： *Shravasti*, 印度北方邦 271805；

(1) 祇園精舍 *Jetavana* ,

今名： *Jetavana, Katra*, 印度北方邦 271805) 。

⑬ 制多毘耶 (*Setabya* ,

今名 : *Mata Rahiya Devi Temple, Rampur Range*, 印度北方邦 271203) 。

(1) 郁迦羅 *Ukkatṭha* ,

今名 : *Patthardaihiya*, 尼泊爾 32800) 。

⑭ 迦毘羅衛 (*Kapilavatthu* ,

釋迦族迦毘羅衛國的首都 ,

今名 : *Kapilvastu*, 尼泊爾 32800) 。

⑮ 拘尸那羅 (*Kusināra* ,

今名 : *Kushinagar*, 印度北方邦) 。

⑯ 波婆城 (*Pāva* ,

今名 : *Fazilnagar*, 印度北方邦 274401) 。

⑰ 菩伽城 (*Bhoganagara* ,

今名 : *Kuchaikote*, 印度比哈爾邦) 。

⑱ 毘舍離 (*Vesāli* , 跋耆國的首都 ,

今名 : *Vaishali*, 印度比哈爾邦 844128) 。

① 王舍城（ *Rājagaha* ，摩揭陀國 *Māgadha* 的首都，
今名： *Rajgir*, 印度比哈爾邦）。

② 石塔寺（ *Pāsāṇaka Cetiya* ，
巴婆利師徒訪佛求法的終點站，
位於王舍城向西行約 50 公里處。
今名： *Kawadol Hills*,
Agamkuya, 印度比哈爾邦）。

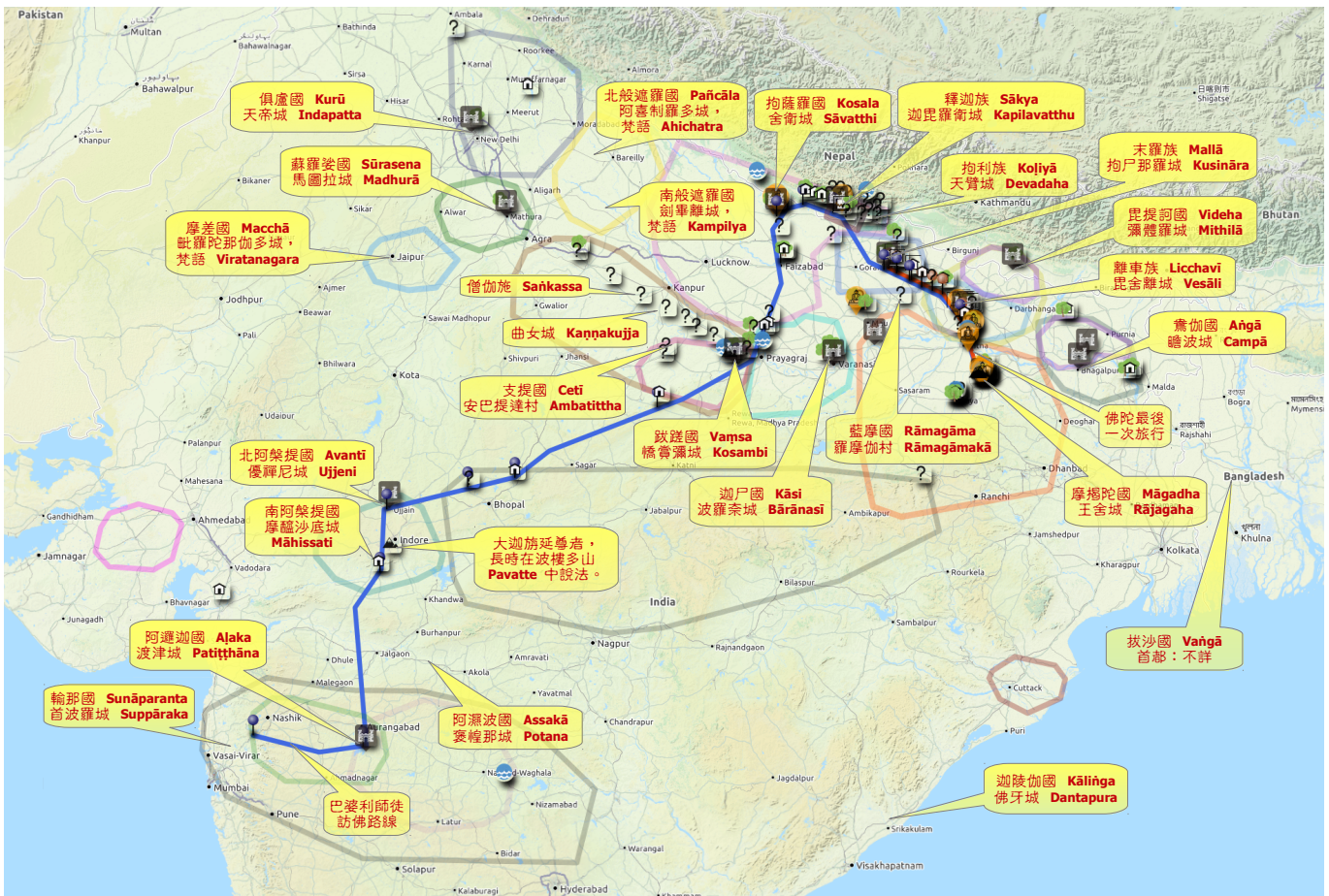


插圖 8：佛陀時代的古印度重要列國首都之一 ⇨ 主要地區。

(三) 佛陀時代的古印度重要列國首都 →

《增支部經典·八集·初五十經篇·布薩品·布薩廣說經》說示（十六大國）：

- (1) 鴛伽國 *Aṅgānaṃ* ；
- (2) 摩揭陀國 *Magadhānaṃ* ；
- (3) 迦尸國 *Kāsīnaṃ* ；
- (4) 拘薩羅國 *Kosalānaṃ* ；
- (5) 跋耆族 *Vajjīnaṃ* ；
- (6) 末羅族 *Mallānaṃ* ；
- (7) 支提國 *Cetīnaṃ* ；
- (8) 拔沙國 *Vaṅgānaṃ* ；
- (9) 俱盧國 *Kurūnaṃ* ；
- (10) 般遮羅國 *Pañcālānaṃ* ；
- (11) 摩差國 *Macchānaṃ* ；
- (12) 蘇羅娑國 *Sūrasenānaṃ* ；
- (13) 阿濕波國 *Assakānaṃ* ；
- (14) 阿槃提國 *Avantīnaṃ* ；
- (15) 犍陀羅國 *Gandhārānaṃ* ；
- (16) 劍浮沙國 *Kambojānaṃ* 。

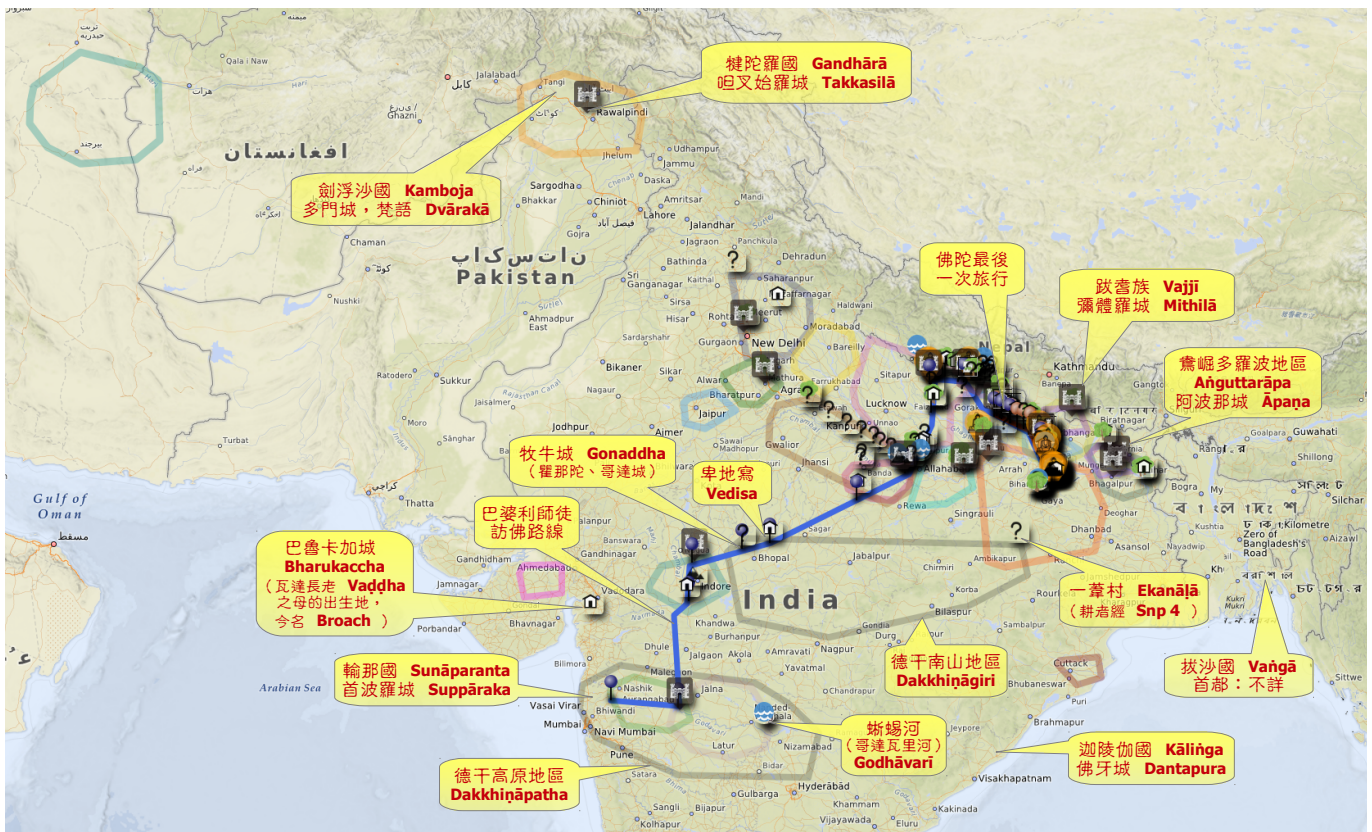


插圖 9：佛陀時代的古印度重要列國首都之二 ⇨ 週邊地區。

(a) 貴族共和國 ⇨

① 跋耆族 *Vajjī* ⇒

跋耆族包括南、北兩個貴族共和國：

(1) 北邊：毘提訶國 *Videha*，亦名：韋提希國，
首都：彌體羅城 *Mithilā*，亦名：彌絺羅、彌薩羅、米則拉城，
今名：賈納克布爾 *Janakpur* 尼泊爾。

(2) 南邊：離車族 *Licchavī*，
首都：毘舍離城 *Vesālī*，亦名：吠舍離，
今名：*Vaishali*，印度比哈爾邦 844128。

② 末羅族 *Mallā* ⇒

首都：拘尸那羅城 *Kusināra* ，

今名： *Kushinagar*, 印度北方邦。

③ 釋迦族 *Sākya* ⇒

首都：迦毘羅衛城 *Kapilavatthu* ，

今名： *Kapilvastu*, 尼泊爾 32800。

④ 拘利族 *Koliyā* ⇒

屬於釋迦族的分支，

拘利族擁有南、北兩個主要定居地方：

(1) 北邊：天現國 *Devadaha* ，

亦名：帕拉西國 *Parasi* 、藍摩國，

今名： *Devdaha Municipality*, 尼泊爾。

拘利族與釋迦族，以倫毘尼 *Rohinī* 河為邊界，

首都：天臂城 *Devadaha* ，

亦名：提婆陀訶、提婆達訶，


今名： *Devdaha Municipality*, 尼泊爾。

(2) 南邊：藍摩國 *Rāmagāma* ，

亦名：藍莫國，

首都：羅摩伽村 *Rāmagāmakā* ，

今名： *Beloan* 附近，印度比哈爾邦 841235。

(b) 君主制國家 

⑤ 鴦伽國 *Aṅgā* ⇒

亦名：瞻波國，位處十六大國的最東部，

首都：瞻波城 *Campā*，

今名：*Bhagalpur*，印度比哈爾邦。

(1) 阿波那城 *Āpaṇa*，

位於摩醯河（戈西河 *Mahī*）以北的鴦崛多羅波地區 *Aṅguttarāpa*，

今名：*Balia* 印度比哈爾邦 853204。

⑥ 摩揭陀國 *Māgadha* ⇒

首都：王舍城 *Rājagaha*，

今名：*Rajgir*，印度比哈爾邦。

⑦ 迦尸國 *Kāśi* ⇒

首都：波羅奈城 *Bārānasī*，東北角：鹿野苑，

亦名：波羅奈國，

今名：瓦拉那西市 *Varanasi*。

⑧ 拘薩羅國 *Kosala* ⇒

首都：舍衛城 *Sāvatthi*，

今名：*Shravasti*，印度北方邦 271805。

⑨ 支提國 *Cetī* ⇒

亦名：車底國，首都：安巴提達村 *Ambatittha* ，

今名：班達縣 *Banda*, 印度北方邦 210001 。

⑩ 拔沙國 *Vaṅgā* ⇒

首都：不詳，

今名：孟加拉國 *Bangladesh* ，

首都：達卡 *Dacca* 。

⑪ 俱盧國 *Kurū* ⇒

亦名：拘樓國、居樓國，

境內名城：調牛聚落 *Kammāsadhamma* ，

佛陀在此講解大念住經，

今名： *Bamnauli* 附近, 印度北方邦 250404 。

首都：天帝城 *Indapatta* ，

今名：新德里 *New Delhi* 。

⑫ 般遮羅國 *Pañcāla* ⇒

在印度北方邦，

以恆河為界，分為南、北兩部份。



插圖 10：古印度般遮羅國南北兩個首都的地理位置。

- (1) 北般遮羅首都：阿喜制羅多城，梵語 *Ahichatra*，
今名：巴雷利縣 *Bareilly*, 拉姆訥格爾鎮 *Ram Nagar* 附近。
- (2) 南般遮羅首都：劍畢離城，梵語 *Kampilya*，
今名：法魯卡巴德縣 *Farrukhabad*,
卡姆皮爾鎮 *Kampil* 附近。

⑬ 摩差國 *Macchā* ⇒

亦名：婆蹉國 *Matsya* ，

首都：毗羅陀那伽多城，梵語 *Viratanagara* ，

今名：齋浦爾 *Jaipur* 附近，印度拉賈斯坦邦。

⑭ 蘇羅娑國 *Sūrasena* ⇒

首都：馬圖拉城 *Madhurā* ，

今名：*Mathura*，印度北方邦。

⑮ 阿濕波國 *Assakā* ⇒

位於十六大國最南部，

哥達瓦里河 *Godavari River* 上游地區，

今名：馬哈拉施特拉邦 *Maharashtra* 東部地區。

首都：褒惶那城 *Potana* ，亦名：補怛洛迦，

今名：南杜拉 *Nandura, Buldana* ，印度馬哈拉施特拉邦。

⑯ 阿羅迦國 *Alaka* ⇒

哥達瓦里河畔的一個國家，

位於阿濕波西方，邊界與其重疊，

今名：艾哈邁德訥格爾縣 *Ahmednagar* ，印度馬哈拉施特拉邦。

首都：渡津城 *Patitṭhāna* ，

今名：派坦 *Paithan* ，印度馬哈拉施特拉邦 431107。

⑰ 阿槃提國 *Avantī* ⇒

阿槃提擁有兩個分國，

(1) 在北方以優禪尼城 *Ujjeni* 為首都，

今名：鄔闍衍那 *Ujjain*。

(2) 在南方以摩醯沙底城 *Māhissati* 為國都，

今名：馬赫斯赫瓦爾 *Maheshwar*。

(3) 大迦旃延尊者，生於鄔闍衍那 *Ujjain*，

很多時間居住在拘羅羅伽羅城 *Kuraraghare* 附近——

波樓多 *Pavatte / Papāte Pabbate* 的山中說法，

具壽守籠那前去聽法，遂依大迦旃延出家受具，

其後隨師到舍衛城拜見佛陀，修觀成阿羅漢。

今名：*Borkhedi* 山附近，印度中央邦 453441。

⑱ 犍陀羅國 *Gandhārā* ⇒

亦名：乾陀羅、香風國，

今巴基斯坦西北、阿富汗東部。

首都：但叉始羅城 *Takkasilā*，亦名：竺剎尸羅、得叉尸羅，

位於巴基斯坦首都伊斯蘭馬巴德 *Islamabad* 的西北角，

今名：巴基斯坦國旁遮普省塔克西拉 *Taxila*，

地址：塔克西拉 *Taxila*，拉瓦爾品第縣 *Rawalpindi*，

旁遮普省 *Punjab*，巴基斯坦 *Pakistan*。

①⑨ 劍浮沙國 *Kamboja* ⇒

亦名：劍洸沙國、紺蒲國、甘菩遮國、劍蒲國，
位於印度次大陸的最西面，
首都：多門城，梵語 *Dvārakā*，亦名：陀跋利迦，
今名：巴基斯坦馬爾丹市 *Mardan* 附近，
地址：馬爾丹縣 *Mardan*，
開伯爾·普什圖省 *Khyber Pakhtunkhwa*，
巴基斯坦 *Pakistan* 23200。

②⑩ 跋蹉國 *Vamśa* ⇒

境內聖地：僧伽施、曲女城，
首都：憍賞彌城 *Kosambi*，
今名：安拉阿巴德市 *Allahabad, Prayagraj*，
科桑村 *Kosam Khiraj*，印度北方邦 212214。

②⑪ 輸那國 *Sunāparanta* ⇒

亦名：須那巴蘭陀國、放鉢國，未列入十六大國名單之內，
位於印度次大陸西海岸北部地方的國名。
輸那國是富樓那長老 *Puṇṇa* 的出生地，
據佛經說其國人凶猛暴力，富樓那尊者——
回到他故鄉度化衆生之前，曾受佛教誡。
首都：首波羅城 *Suppāraka*，亦名：蘇波羅哥，
今名：位於孟買北方的蘇帕拉港 *Suppāra*，
地址：納拉索帕拉 *Nala Sopara*，印度馬哈拉施特拉邦。

②③ 迦陵伽國 *Kāliṅga* ⇒

亦名：羯陵伽國，位於印度次大陸東海岸，未列入十六大國名單內，

首都：佛牙城 *Dantapura*，亦名：彈陀普羅、檀特補羅、旦多布囉，

今名：*Dantapuram* 印度安得拉邦 532190。

迦陵伽國只見於黎努王（*Reṇu*）的記載（「迦陵伽王」或譯為「歌利王」）。

《長部經典·大品·第十九經·大典尊經》說示（古印度七個國家的首都）：

Tatra sudaṃ majjhe reṇussa rañño janapado hoti.

「其中央為黎努王之國，區分為：

Dantapuraṃ kaṇḍānaṃ [kāṇḍānaṃ (syā. pī. ka.)],

迦陵伽國之佛牙城；

assakānañca potanaṃ.

阿濕沙迦國之褒惶那城；

Mahesayaṃ [māhissati (sī. syā. pī.)] avantīnaṃ,

阿槃提國之摩醯沙底城；

sovīrānañca rorukaṃ.

蘇尾羅國之勞嚕迦城；

Mithilā ca videhānaṃ,

毘提訶國之彌體羅城；

campā aṅgesu māpitā;

鴛伽國之瞻波城；

Bārāṇasī ca kāsīnaṃ,

迦尸國之波羅奈城；

ete govindamāpitāti.

此等依典尊之區分。」

(四) 佛教八大聖地的地理位置 →

(a) 四大聖地、四大追思地 ➡

① 藍毗尼 *Lumbinī* 佛出生地 ⇒

今名：*Lumbini Sanskritik*, 尼泊爾 32900。

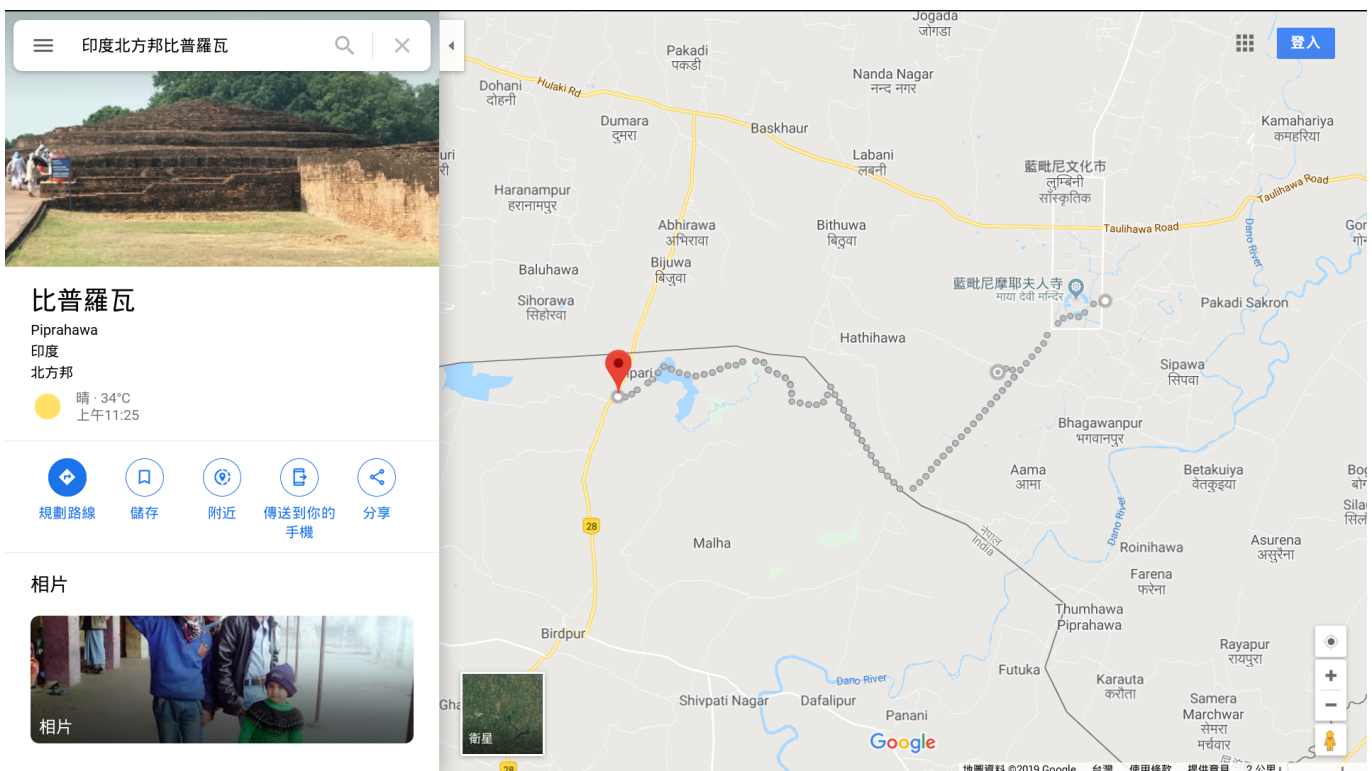


插圖 11：聖地之一 ⇨ 佛出生地藍毗尼和比普羅瓦佛塔。

重要景點：

(1) 比普羅瓦佛塔 *Piprahwa Stupa*，

地址：比普羅瓦 *Piprahawa* 印度北方邦 272202。

② 菩提伽耶 *Buddhagayā* 佛證悟地 ⇒

今名：菩提伽耶 *Bodhgaya*, 印度比哈爾邦。

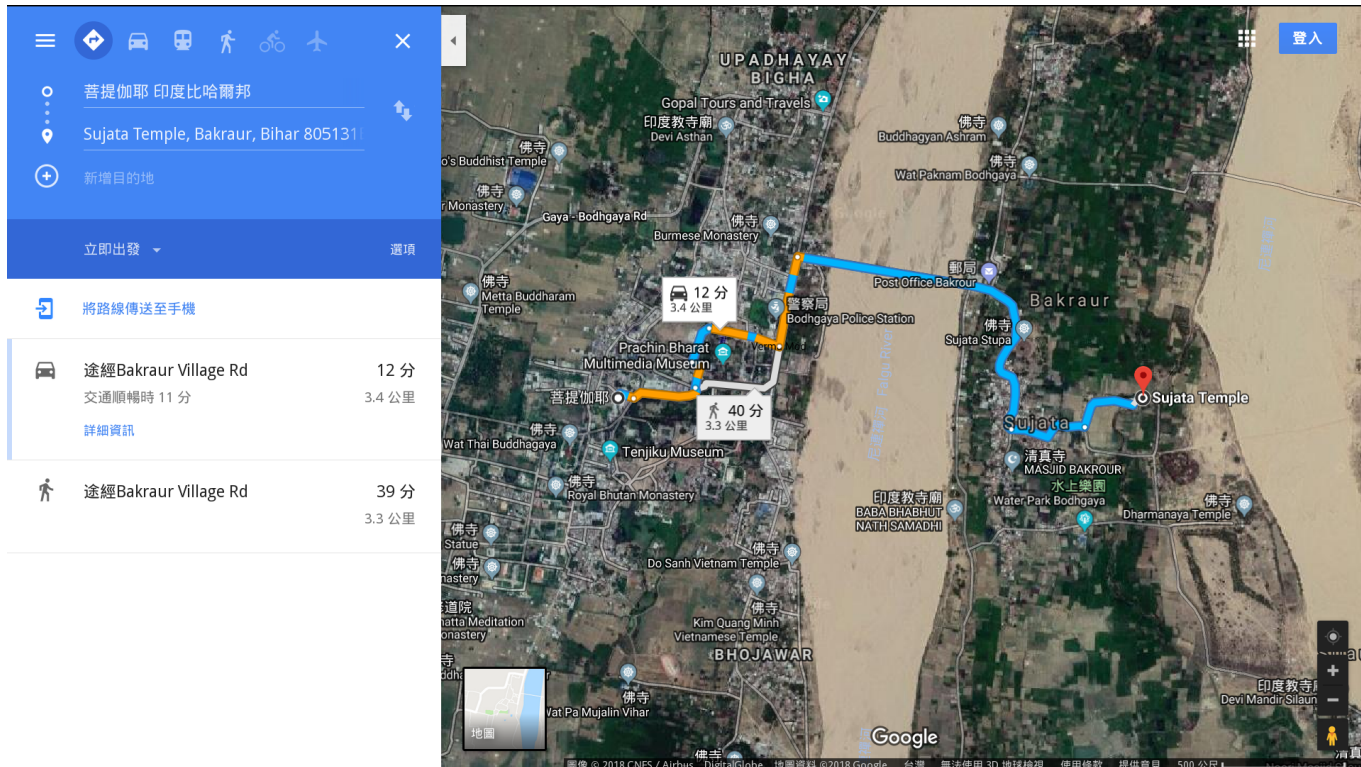


插圖 12：聖地之二 ⇨ 佛證悟地菩提伽耶和牧羊女蘇嘉塔供佛乳粥處。

週邊區域：

(1) 牧羊女蘇嘉塔廟宇 *Sujātā's Temple* ,
牧羊女蘇嘉塔大塔、村落及供佛乳粥處。

今名 : *Sujata Temple, Bakraur,*

印度比哈爾邦 805131。

(2) 雞足山 *Kukkuta Padagiri* ,
大迦葉尊者入定處，靠近 *Gurpa* 小鎮的山上。
今名：*Mahakassapa mountain, Kathautiya Kewal*,
印度比哈爾邦 824233。

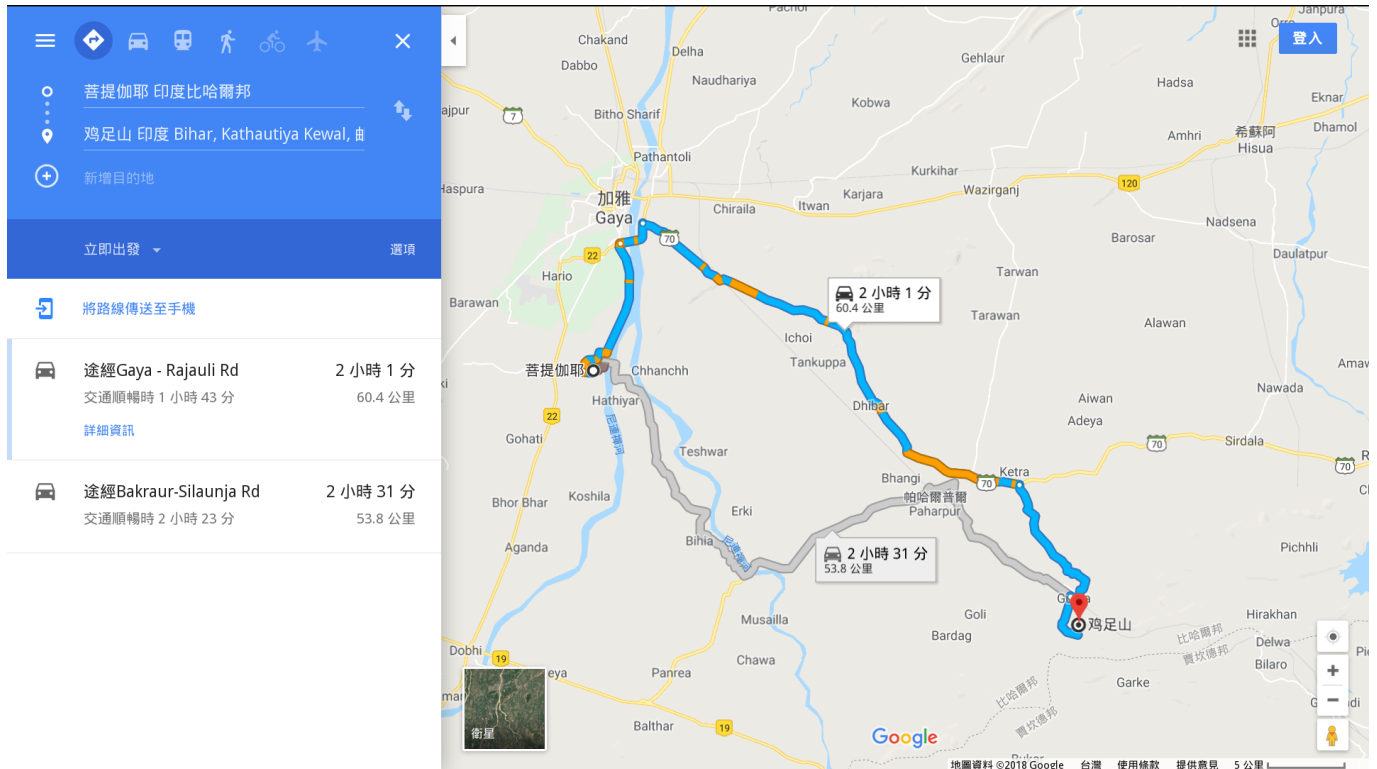


插圖 13：雞足山 ⇨ 大迦葉尊者入定處，靠近 *Gurpa* 小鎮的山上。

③ 鹿野苑 *Migadaya* 初轉法輪 ⇒亦名：仙人墮處 *Isipatana*，今名：*Sarnath*，印度北方邦瓦拉那西 221007。

插圖 14：聖地之三 ⇨ 初轉法輪鹿野苑的五比丘迎佛塔。

重要景點：

(1) 五比丘迎佛塔 *Chaukhandi Stupa*，地址：*Chaukhandi Stupa,*
*Rishpattan Rd, Near, Sarnath,**Varanasi*，印度北方邦 221007。

④ 拘尸那羅 *Kusināra* 佛涅槃處 ⇒

今名：*Kushinagar*, 印度北方邦。

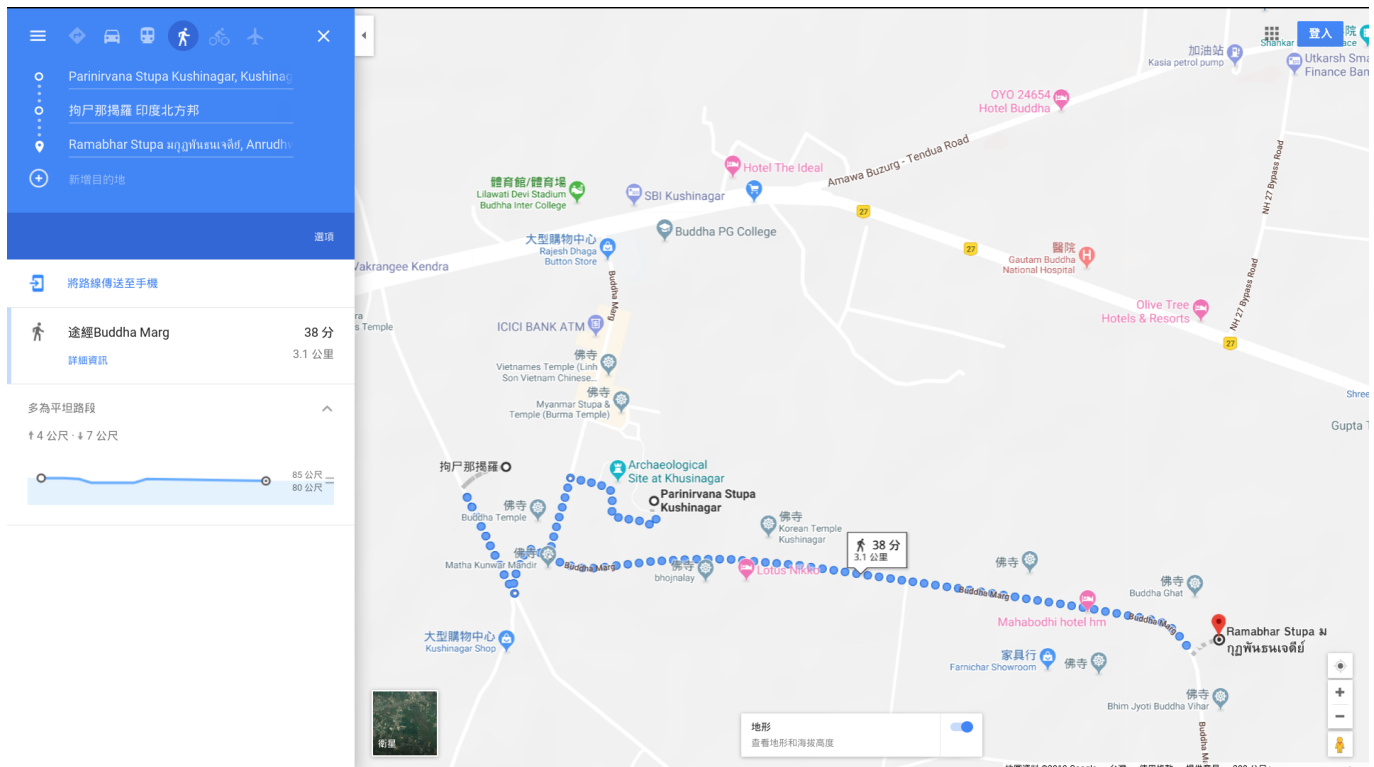


插圖 15：聖地之四 ⇨ 佛涅槃處在拘尸那羅的娑羅雙樹間（大涅槃塔）和涅槃荼毘處天冠寺。

重要景點：

(1) 怨跋單林娑羅雙樹間 *Upavattana Yamakasāla*，

佛陀在祂最後一次旅行中的最後一個安息之所。

佛陀大般涅槃處：怨跋單娑羅樹林，

位於拘尸那羅城的旁邊。

今名：大涅槃塔 *Parinirvana Stupa Kushinagar*，

地址：*Kushinagar*, 印度北方邦 274403。

(2) 天冠寺 *Makuṭabandhana* ,

佛陀大般涅槃荼毘處，位於拘尸那羅城的東方，

今名：佛陀荼毗塔 *Ramabhar Stupa, Anrudhwa*,

印度北方邦 274402。

(b) 四大佛蹟地 📍

⑤ 舍衛城 *Sāvatthi* 降伏外道 ⇒

今名： *Shravasti*, 印度北方邦 271805。



插圖 16：聖地之五 ⇨ 舍衛城、祇園精舍、鹿母講堂、東園、安陀林、末利夫人園林和東河。

重要景點：

- (1) 祇園精舍 *Jetavana* ，
給孤獨長者須達多所奉獻之祇樹給孤獨園，
今名：*Jetavana, Katra*, 印度北方邦 271805；
- (2) 祇園精舍阿難菩提樹 *Ananda Bodhi Tree* ；
- (3) 鹿母講堂 *Migāramātupāsāda* ；
- (4) 東園 *Pubbārāma* ；
- (5) 安陀林 *Andhavana* ；
- (6) 末利夫人園林 *Mallikārāma* ；
- (7) 東河 *Pubbakoṭṭhakā* ；
- (8) 央掘魔羅阿羅漢塔 *Angulimala Stupa* ，
地址：*Angulimala Stupa,*
Mahet Rd, Rajgarh Gulahriya,
Uttar Pradesh, 印度北方邦 271805。

⑥ 僧伽施城 *Saṅkassa* 忉利天下 ⇒

今名：*Sankisa Basantpur*, 印度北方邦；



插圖 17：聖地之六 ⇨ 佛從忉利天下來人間的地方僧伽施城和曲女城。

重要景點：

曲女城 *Kaṇṇakujja*，位於僧伽施東南方，

今名：卡瑙傑 *Kanauj*, 印度北方邦。

⑦ 王舍城 *Rājagaha* 降伏醉象 ⇒

今名：*Rajgir*, 印度比哈爾邦。

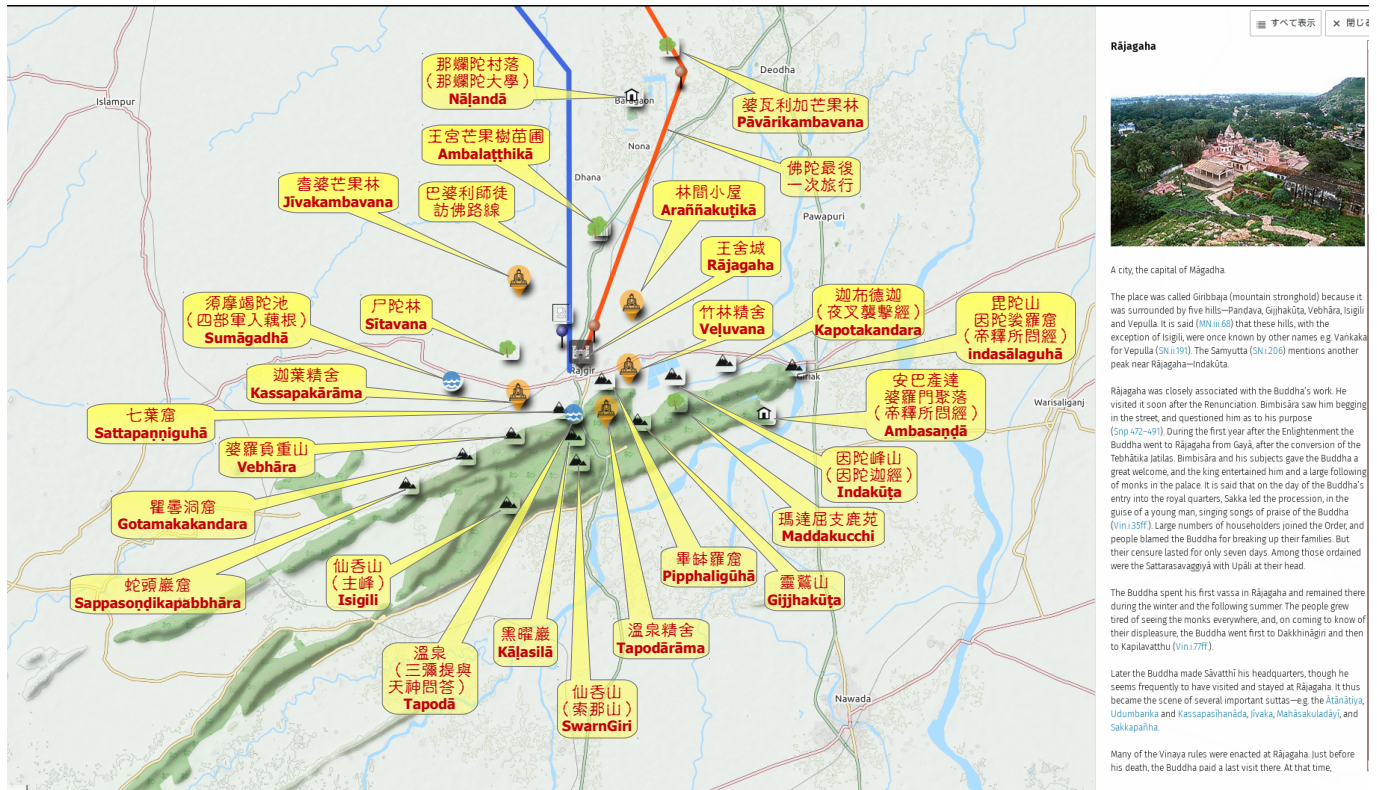


插圖 18：聖地之七 ⇨ 王舍城附近的重要景點。

重要景點：

(1) 竹林精舍 *Veḷuvana*，

迦蘭陀長者所奉獻之迦蘭陀竹園，

亦名：竹林栗鼠養餌所，

今名：*Karanda Tank*, 印度比哈爾邦 803116。

(2) 溫泉精舍 *Tapodārāma* ，
及旁邊的溫泉 *Tapodā* ，
三彌提與天神問答處，
今名： *Rajgir Hotspring (Saptdhara Kund)*
National Highway 82, Nimal, Rajgir,
印度比哈爾邦 803116 。

(3) 迦葉精舍 *Kassapakārāma* ，
今名： *Pilkhi*, 印度比哈爾邦 803116 附近。
五比丘之阿說示因受病苦在此示寂，
他曾是最初度化舍利弗尊者的老師。

(4) 林間小屋 *Araññakuṭikā* ，
今名： *Dhanchhuhi*, 印度比哈爾邦 803116 。
位王舍城附近的一個森林隱居處，
提供新學比丘禪修所住，
譬如大業分別經所記載。

(5) 瑪達屈支鹿苑 *Maddakucchi Migadāya* ，
今名： *Veerayatan, Ghora Katora*, 印度比哈爾邦，
位於靈鷲山山腳下的一處公園。
提婆達多曾多次試圖謀害佛陀，
有一次自靈鷲山頂上推下大石，
佛陀被岩石之破片擊中大姆趾。

(6) 尸陀林 *Sītavana* ，

亦名：寒林，位於王舍城西邊的森林，

今名：*Barhari*，印度比哈爾邦 803116。

林中幽邃且寒，是該城人民棄死屍的地方；

給孤獨長者夜曉起身在此第一次拜見佛陀。

(7) 耆婆芒果林 *Jīvakambavana* ，

名醫耆婆所提供佛陀說法的一處靜修地，

今名：*Jivakamravana, Shanti Stupa Road,*

Rajgir，印度比哈爾邦 803116。

(8) 王宮之芒果樹苗圃 *Ambalaṭṭhikā* ，

今名：西拉奧 *Silao*，印度比哈爾邦 803117，

由摩揭陀國王宮提供僧團的一處靜修地。

(9) 婆瓦利加芒果林 *Pāvārikambavana* ，

今名：*Begampur*，印度比哈爾邦。

那爛陀村落衣販所提供僧團的一處靜修地，

亦名：賣衣者芒果林。

(10) 那爛陀村落 *Nālandā* ，

亦名：那爛陀大學，

今名： *Nalanda Excavated Site,*

Nalanda University Site Rd, Bargaon,

印度比哈爾邦 803111 。

成為後來世界著名的佛教學術中心。

(11) 頻婆娑羅王囚禁監獄 *Bimbisāra Kārā* ，

頻婆娑羅王被親生兒子：阿闍世囚禁監獄的遺址。

今名： *Bimbisar Jail, NH 82, Rajgir,*

印度比哈爾邦 803116 。

(12) 石塔寺 *Pāsāṇaka cetiya* ，

彼岸道品中，巴婆利門徒訪佛終點站，

在這裡聽法，及佛陀解答各人的疑問。

石塔寺位於王舍城向西行約 50 公里處，

今名： *Kawadol Hills, Agamkuya,* 印度比哈爾邦。

印度巴拉巴佛窟失落的雕刻技術——

比大金字塔室，更令人印象深刻！

目前發現的石塔寺有兩大石窟群：

1. 巴拉巴佛窟 *Barabar Caves*，

地址：*Barabar Caves, Barabar Hill Road, Barabar, Sultanpur, 印度比哈爾邦 804405。*

2. 龍樹佛窟 *Nagarjuna Caves*，

地址：*Nagarjuna Caves, Sultanpur, 印度比哈爾邦 804405。*

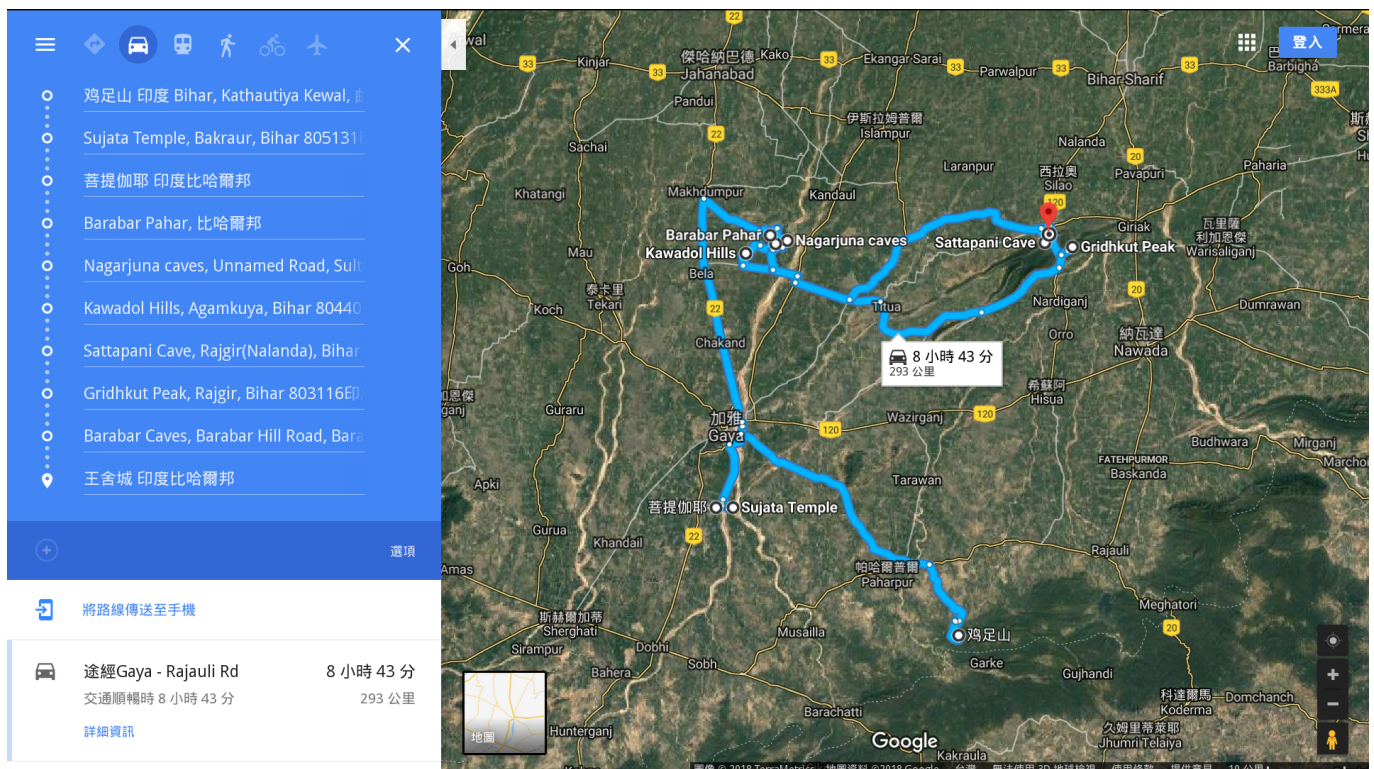


插圖 19：石塔寺 ⇨ 位於 Kawadol 丘陵附近的巴拉巴佛窟和龍樹佛窟。

(13) 婆羅負重山 *Vebhāra*，亦名：毘婆羅山，
位於舊王舍城牆的西北西區域，
是五座山脈丘陵之中最狹長者。
主峰： $24^{\circ}59'52.7''N\ 85^{\circ}23'44.2''E$ 。

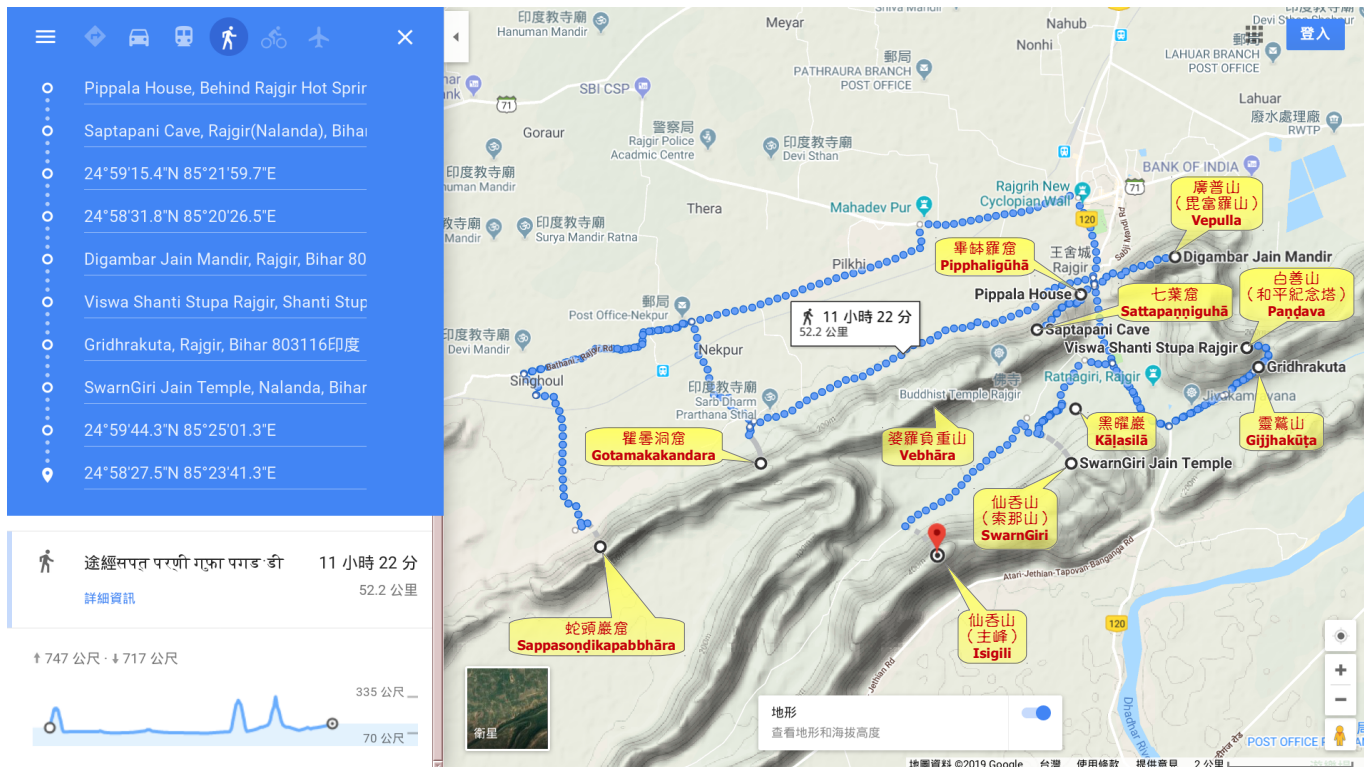


插圖 20：王舍城附近的五座山脈 ⇨ 海拔高度和地形圖。

《中部經典·不斷品·第一百一十六經·仙吞經》說示（五座山脈）：

- ❶ 西北西：婆羅負重山 *Vebhāra* ；
- ❷ 東北東：白善山 *Paṇḍava* ；
- ❸ 東北：廣普山 *Vepulla* ；
- ❹ 東南：靈鷲山 *Gijjhakūṭa* ；
- ❺ 西南：仙吞山 *Isigili* 。

1. 畢鉢羅窟 *Pipphaligūhā / Pippaliguhā* ,
亦名：畢波羅石房 *Pippala House* ,
今名： *Pippala House, Behind Rajgir Hot Springs,*
Nimal, Rajgir, 印度比哈爾邦 803116。

畢鉢羅為大迦葉之名，因而與此處有很深之因緣，
大迦葉曾罹病於此，聞佛陀說七菩提分後始痊癒。
畢鉢羅窟接近婆羅負重山 *Vebhāra* 的山腳。

2. 七葉窟 *Sattapaṇṇiguhā* ,
位於婆羅負重山 *Vebhāra* 的山坡上。
今名： *Sattapani Cave, Rajgir(Nalanda),*
印度比哈爾邦 803116。

大迦葉尊者領導僧團舉行第一次結集的地方，
山腳下是溫泉精舍，以及 *Tapodā* 溫泉。

3. 瞿曇洞窟 *Gotamakakandara* ,
位於婆羅負重山 *Vebhāra* 的山脊上，
座標： *24°59'15.4"N 85°21'59.7"E*。
沓婆摩羅子 *Dabba Mallaputta* 尊者，
他也叫做：陀驪摩羅子，或達婆摩羅子，
在山區的道場分配禪房、床席以及飲食。
七歲時就已經證得阿羅漢，他為知客時，
入火光三昧，以指尖放光為燈，例如：
瞿曇洞窟、烏木洞窟 *Tindukakandara* 。

4. 蛇頭巖窟 *Sappasonḍikapabbhāra* ，
位於婆羅負重山 *Vebhāra* 的最西方，
亦名：蛇鬚洞、蛇頭巖窟尸陀林 *Sītavana* ，
座標： *24°58'31.8"N 85°20'26.5"E* 。
阿羅漢優波先那 *Upasena* 尊者在此被蛇咬傷，
他的身體，就像一握的穀殼立刻散失。

(14) 廣普山 *Vepulla* ，亦名：毘富羅山，
今名： *Vipula Giri* ，
主峰： *Digambar Jain Mandir, Rajgir*，
印度比哈爾邦 *803116* 。
在過去佛稱廣普山為東竹山 *Pācīnavamsa* ，
位於舊王舍城牆的東北區域，最高聳的山脈。

(15) 白善山 *Paṇḍava* ，
菩薩在成佛以前曾經在此山的東邊修行，
位於舊王舍城牆的東北東，遙望靈鷲山。
亦譯：般度婆山、槃荼婆山、頻陀山，
亦名：多寶山 *Ratna Giri* ，
主峰：和平紀念塔 *Viswa Shanti Stupa* ，
1969 年，在新、舊王舍城間的多寶山頂，
由日本出資修建了世界和平塔，
地址： *Viswa Shanti Stupa Rajgir*，
Shanti Stupa Road, Rajgir，印度比哈爾邦 *803121* 。

(16) 靈鷲山 *Gijjhakūṭa* ，亦名：耆闍崛山，
佛在此講解心材喻大經、長爪經、六生類經，
位於舊王舍城牆的東南區域。

1. 靈鷲山說法台 *Gridhikut Peak, Rajgir* ，
地址： *Gridhikut Peak, Rajgir*，
印度比哈爾邦 803116。

2. 豬掘洞 *Sūkarakhatalena* ，
位於靈鷲山頂鷲嘴下方的石頭洞，
大目犍連在此洞中修行證得道果。
地址： *Sugarakhata Cave, Nalanda*，
印度比哈爾邦 803121。

(17) 仙吞山 *Isigili* ，
位於舊王舍城牆的西南區域。
亦譯：伊師耆利山、伊尸義利山，
亦名：索那山 *Sona Giri* ，
今名：黃金山 *Swarn Giri* ，
地址： *SwarnGiri Jain Temple*，
Nalanda，印度比哈爾邦 803111。

主峰： *24°58'27.5"N 85°23'41.3"E*。

佛說：「諸比丘！往昔有五百人之獨覺，久住仙吞山。
彼等入時雖見此山，入已即不見。」

1. 黑曜巖 *Kālasilā* ，

座標： $24^{\circ}59'44.3''N$ $85^{\circ}25'01.3''E$ 。

屬於仙吞山北邊的山麓。

瞿低迦 *Godhika* 和跋迦梨 *Vakkali* ，

二位阿羅漢尊者都因為生重病在此自殺。

跋迦梨尊者，佛稱譽他為「信解脫第一」。

⑧ 毘舍離 *Vesālī* 群猴獻蜜 ⇒

今名：*Vaishali*, 印度比哈爾邦 844128。

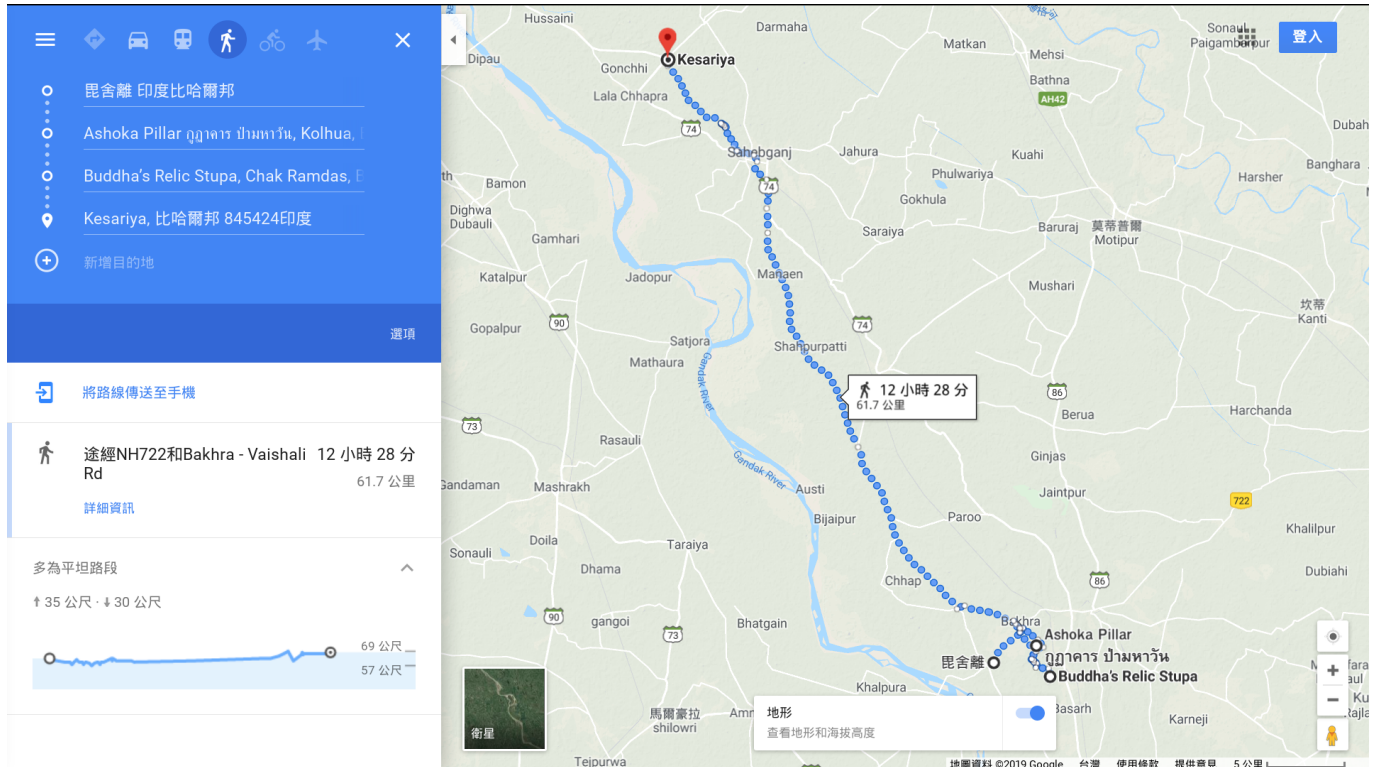


插圖 21：聖地之八 ⇨ 毘舍離至阿難舍利塔、佛陀舍利塔和拜鉢寶塔。

重要景點：

(1) 阿難舍利塔、阿育王柱 *Ashoka Pillar* ，

地址：*Ashoka Pillar, Kolhua,*

印度比哈爾邦 844128。

(2) 佛陀舍利塔 *Buddhas Relic Stupa* ，

地址：*Buddhas Relic Stupa, Chak Ramdas,*

印度比哈爾邦 843143。

(3) 凱薩里亞大塔（拜鉢寶塔） *Kesaria* ，

地址：*Kesariya,* 印度比哈爾邦 845424。

（五）恆河流域 ➡

《相應部經典·道相應·恆河中略品·依止東之一～五經》說示（八聖道分如五大河傾向於大海）：

『諸比丘！譬如！恆河，趣向於東、傾向於東、臨入於東。

諸比丘！如是！比丘，修習八聖道分、多修八聖道分，則趣向涅槃、傾向涅槃、臨入於涅槃。』



插圖 22：流經根戈德里（*Gangotri*）的帕吉勒提河（*Bhagirathi River*）。

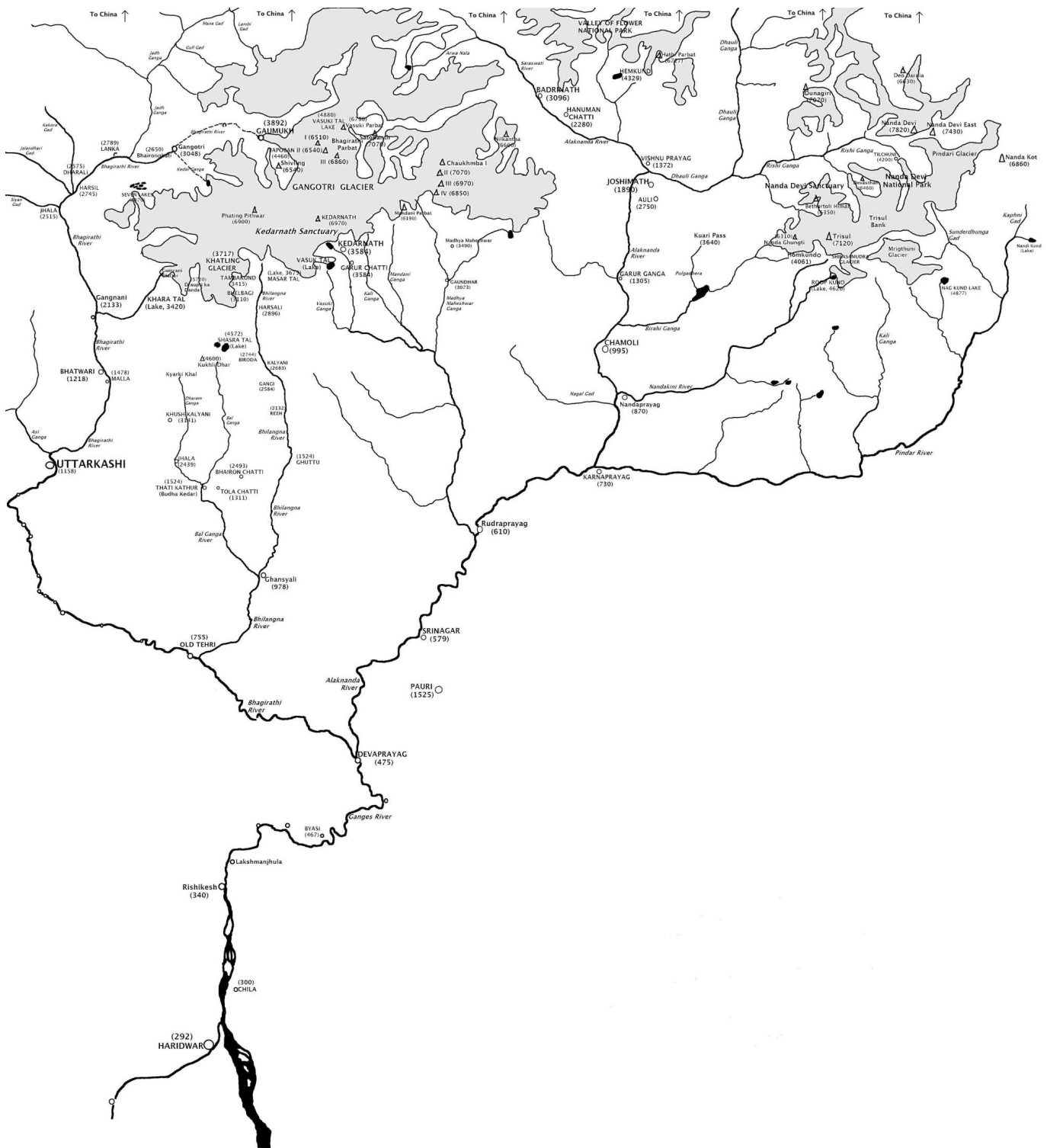


插圖 23：恆河源流區地圖。

☪ 佛陀時代的印度五大河 ⇒



插圖 24：恆河（*Ganges* 橙色）、布拉馬普特拉河（*Brahmaputra* 紫色）及梅克納河（*Meghna* 綠色）流域圖。

① 恆河 *Gaṅgā nadi* ☞

發源於印度北阿坎德邦的根戈德里（英語：*Gangotri*）等冰川；
流經瓦拉那西（位於鹿野苑旁邊）、帕特納市（古稱華氏城阿育王遷都於此）；

進入孟加拉國後，在其首都達卡（英語：*Dhaka*）西方與布拉馬普得拉河會合，流入印度洋。

又或譯為：恆迦河、恆伽河（英語：*Ganges*）。

② 夜摩那河 *Yamunā nadī* 𑖦

發源於北阿坎德邦（英語 *Uttarakhand*）的喜馬拉雅山冰川；

流經新德里、馬圖拉（英語：*Mathura*，又譯為馬土臘，佛世時蘇羅娑國的首都 *Madhurā*）；

在安拉阿巴德市（佛世時跋蹉國首都憍賞彌的附近）匯入恆河。

如今叫做：亞穆納河、朱木納河（英語：*Yamuna River*，或 *Jumna River*）。

又或譯為：閻牟那河、耶牟那河。

③ 阿致羅筏底河 *Aciravatī nadī* 𑖦

發源於尼泊爾境內西側邦克（英語：*Banke*）國家公園附近；

流經舍衛城；

在今天巴達那市（英語：*Patana*）附近匯入格爾納利河。

如今叫做：拉普提河、雷提河（英語：*Rapti River*）。

又或譯為：阿夷羅跋提河、阿恃多伐底河。

④ 舍勞浮河 *Sarabhū nadī* 𑖦

發源於尼泊爾境內西側拔地雅（英語 *Bardiya*）國家公園附近；

流經阿約提亞（英名：*Ayodhya*，佛世時拘薩羅國的車城，亦名：沙計多 *Sāketa*）；

南流至恰普拉（英語：*Chapra*）的雷韋爾加恩傑（英語：*Revelganj*）城鎮旁匯入恆河。

如今叫做：格爾納利河（又名加格拉河、嘎哥拉河，英語：*Ghaghara River*）。

又或譯為：薩羅浮河、薩羅由河。

⑤ 摩醯河 *Mahī nadī* 📍

發源於尼泊爾境內東側；

流經馬德普拉（英語：*Madhepura*，佛世時鴛伽國拔提城之奢提耶林 *Bhaddiye Jātiyāvane*）的西方；

南流至巴加爾布爾縣（又名巴加鋪，英語：*Bhagalpur*，鴛伽國的首都瞻波城 *Campā*）的東方而匯入恆河。

如今叫做：戈西河、庫西河（英語：*Koshi River, Kosi River*）。
又或譯為：摩企河、莫醯河。

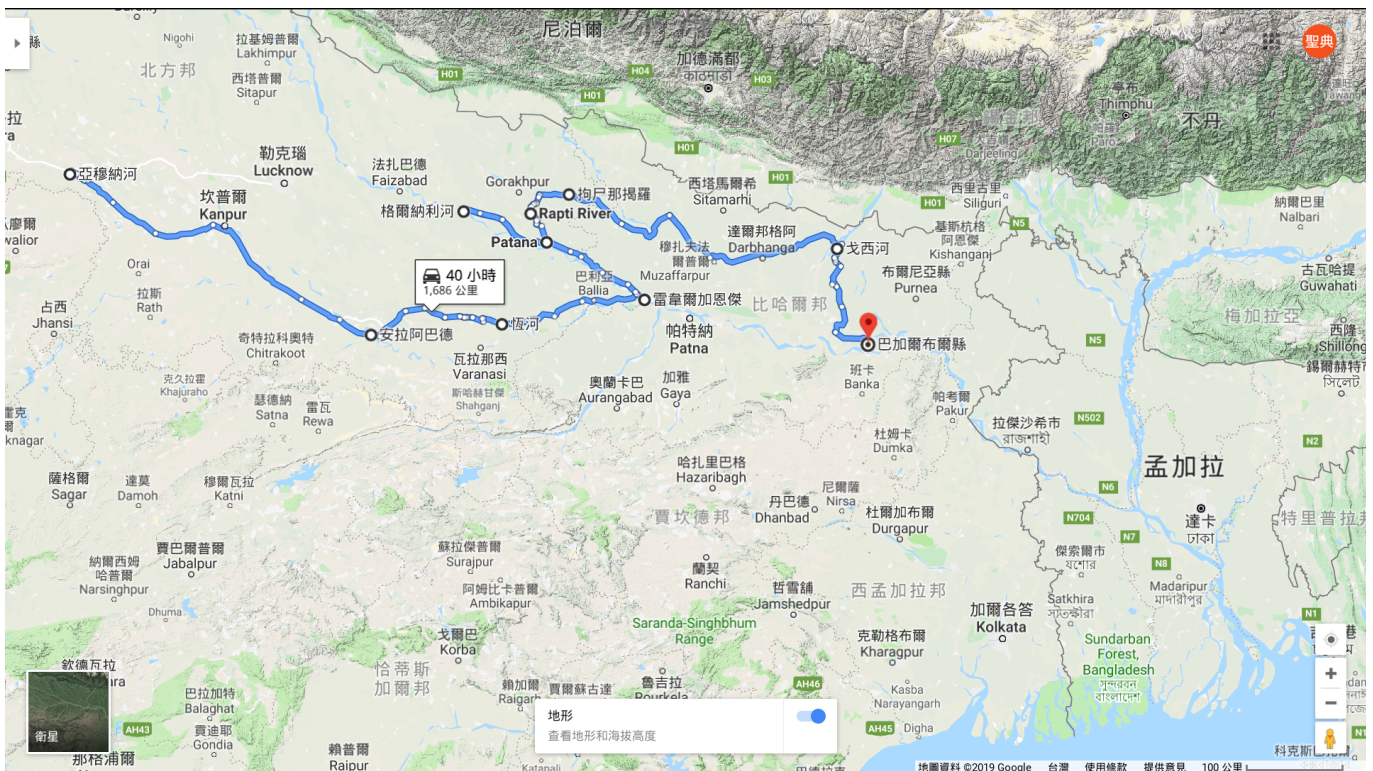


插圖 25：古印度五大河對照現在的地理位置。

(六) 德干高原的山脈和水系 →

(a) 德干高原的南山地區 *Dakkhiṇāgiri* ➡

烈香種樹村 *Veḷukaṇḍakaṃ* 難陀母 *Nandamātā* 的住處。

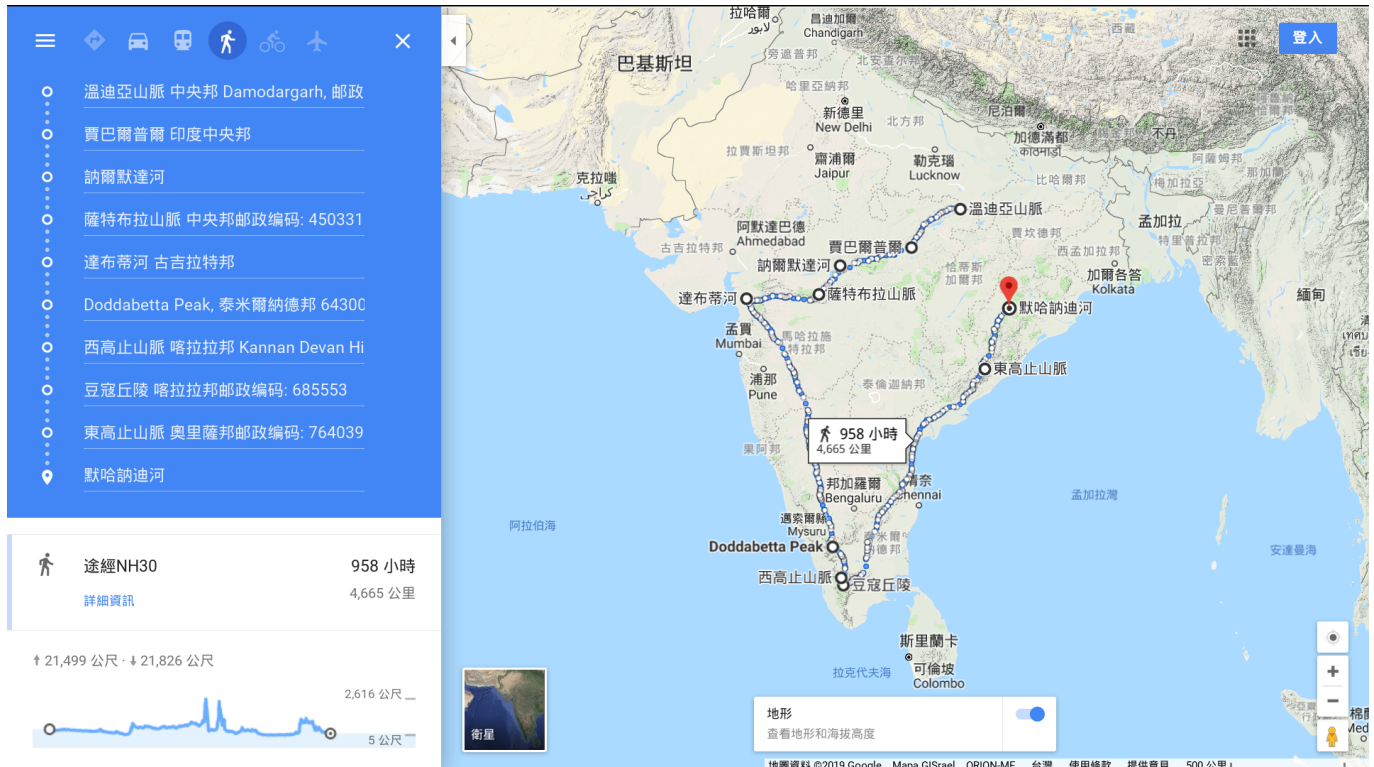


插圖 26：溫迪亞山脈、薩特布拉山脈、德干高原地區至默哈訥迪河。

① 主要山脈 ➡

(1) 溫迪亞山脈（英語：*Vindhya Range*），位於印度次大陸中西部。

是一條地質年齡較老的山脈，它將印度次大陸和分割為北印度和南印度兩部份。

（傳說溫迪亞山脈向投山仙人允諾，在仙人及其家人從南印度返回北印度之前，不會增長自己的高度；投山仙人之後在南印度永久定居。）



插圖 27：印度的山脈和水系。

(2) 薩特布拉山脈（英語：*Satpura Range*），位於印度中部。

橫跨古吉拉特邦、馬哈拉施特拉邦和中央邦，與溫迪亞山脈平衡，最高點海拔高度 **1,350** 米。

② 主要水系 ⇒

(1) 訥爾默達河（英語：*Narmada River*），也作訥巴達河。

位於溫迪亞山脈與薩特布拉山脈之間，是北印度和南印度的傳統分界線。

全長 **1312** 公里，是印度半島上最長的由東向西流的河流。

發源於中央邦阿默爾根德格附近，向西流經古吉拉特邦，最後注入阿拉伯海的坎貝灣。

流域狹長，上游賈巴爾普爾（英語：*Jabalpur*）以上屬於德干高原。

(2) 達布蒂河（英語：*Tapti River*），也作塔普提河，全長 **724** 公里。

發源自薩特布拉山脈南麓，與訥爾默達河平行，向西流經馬哈拉施特拉邦，在古吉拉特邦的蘇拉特注入阿拉伯海的坎貝灣。

(b) 德干高原地區 *Dakkhiṇāpatha* ➡

德干高原（英語：*Deccan Plateau*）位於印度中部和南部。

包括馬哈拉施特拉邦、安得拉邦、卡納塔克邦和泰米爾納德邦的一部份，是有名的熔岩高原。

海拔平均為 **500－600** 米，地質主要是白堊紀的玄武岩。德干高原東邊以東高止山脈相連，西邊與西高止山脈相接。

① 主要山脈 ⇒

(1) 西高止山脈（英語：*Western Ghats*），東坡平緩，西坡陡峭。

位於印度南部、德干高原的西部，呈南北走向，長度約 **1600** 公里，海拔平均為 **900** 米。

(2) 尼爾吉里丘陵（英語：*Nilgiri Mountains*），位於泰米爾納德邦，北邊與西高止山脈相連。

最高峰（英語：*Doddabetta Peak*）海拔 **2637** 米。

(3) 豆蔻丘陵（英語：*Cardamom Hills*），位於尼爾吉里南部，屬於西高止山脈的一部份，橫跨泰米爾納德邦和喀拉拉邦，海拔高度 **2,695** 米。

(4) 東高止山脈（英語：*Eastern Ghats*），位於德干高原的東部，全長約 **1,500** 公里，最高點海拔高度 **1,680** 米。

② 主要水系 ⇒

- (1) 蜥蜴河 **Godhāvarī**，是一條由西向東貫穿德干高原的河流。
一作哥達瓦里河、戈達瓦里河（英語：**Godavari River**）。

發源馬哈拉施特拉邦西北部的納西克附近，源頭西距阿拉伯海僅 **80** 公里，但是哥達瓦里河流向東南，在安得拉邦北部海岸注入孟加拉灣。

全長 **1465** 公里，為印度第二長河；在印度宗教中被認為是一條聖河。

- (2) 奎師那河（英語：**Krishna River**），是印度中南部僅次於蜥蜴河的大河，河道全長 **1,400** 公里。

河水湍急且水深達 **23** 米，也是由西向東貫穿德干高原，源頭在馬哈拉施特拉邦的馬哈巴萊斯赫瓦爾。

- (3) 默哈訥迪河（英語：**Mahanadi River**），意為「偉大的河流」。

是印度東部的一條河流，發源自恰蒂斯加爾邦西部，向東流入奧里薩邦，最後匯入孟加拉灣。全長 **858** 公里。

- (4) 高韋里河（英語：**Kaveri River**），亦譯卡維利河、科弗里河、庫威里河，長約 **765** 公里。

是印度南部的一條河流，發源自卡納塔克邦西部的西高止山脈，流向東南，穿越德干高原，在泰米爾納德邦中部海岸注入孟加拉灣。

(七) 其他地區 →

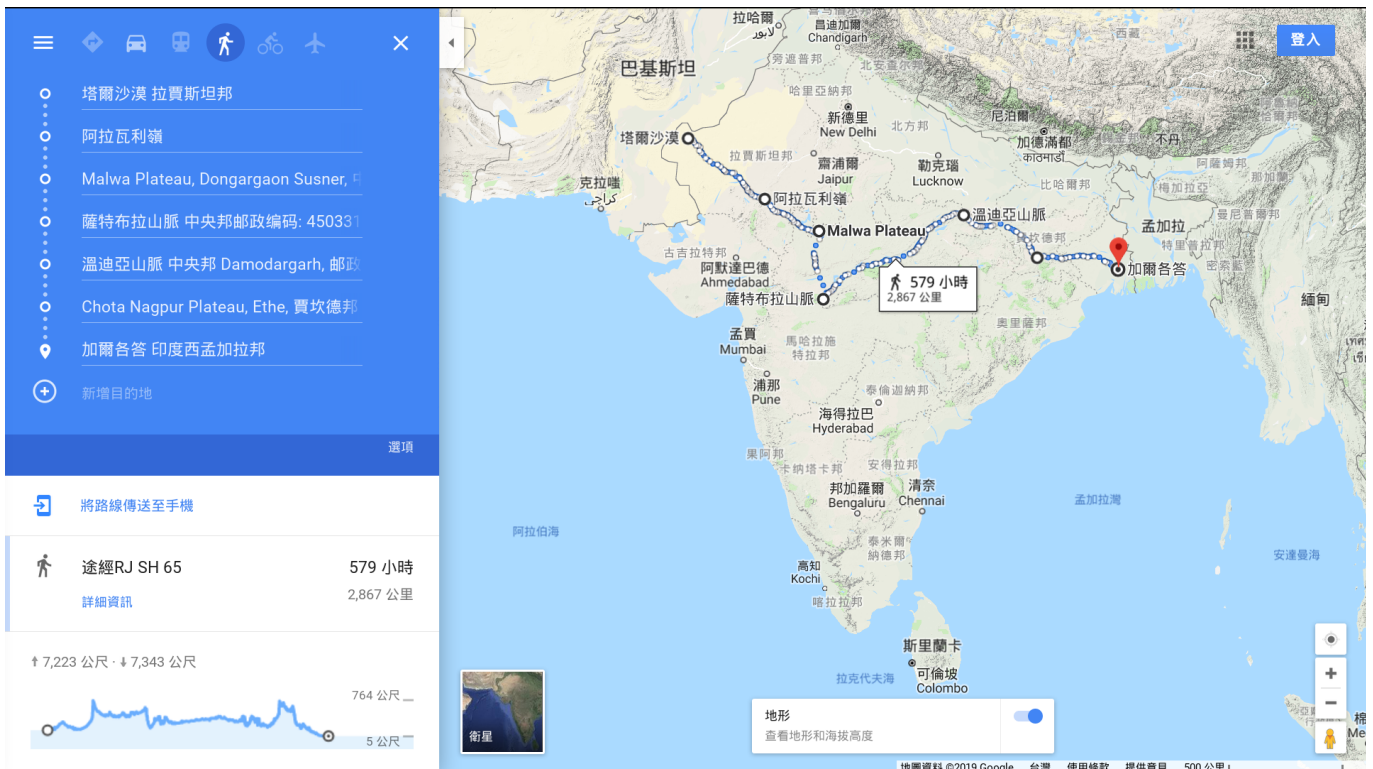


插圖 28：塔爾沙漠、阿拉瓦利嶺至加爾各答。

(1) 塔爾沙漠（英語：*Thar Desert*），也叫印度大沙漠，是南亞地區西北部的一個沙漠。

該沙漠面積 **200,000** 平方公里。世界第 **18** 大沙漠，亞洲第 **3** 大沙漠。

該沙漠大部份位於印度拉賈斯坦邦。

而該沙漠伸延至巴基斯坦的部份稱為 *Cholistan*，因此也經常統稱為 *Thar-Cholistan*。

塔爾沙漠位於巴基斯坦東南部、印度西北部，西至印度河、薩特盧傑河，東至印度馬爾瓦高原東側，是印度大沙漠的延伸部份。

沙漠地區海拔 **100～200** 米，面積約 **200,000** 平方公里。

(2) 阿拉瓦利嶺（英語：*Aravalli*），是北印度橫跨古吉拉特邦、拉賈斯坦邦、哈里亞納邦和德里的山脈，全長約 **800** 公里，最高點海拔高度 **1,722** 米，山體由變質岩組成。

(3) 馬爾瓦高原（英語：*Malwa Plateau*），是於印度中央邦西部的熔岩地形。

西接阿拉瓦利山脈，南面和東面以溫迪亞山脈為界，海拔 **400-600** 米。

(4) 焦達訥格布爾高原（英語：*Chota Nagpur Plateau*），亦譯焦達那格浦爾高原。

在印度半島東北部，分屬比哈爾邦、中央邦和西孟加拉邦的普魯利亞地區。

海拔 **600-1,100** 米。為恆河和孟加拉灣其他河流的分水界。

(5) 卡奇沼澤地（英語：*Rann of Kutch* 亦作 *Cutch* 或 *Kachh*），亦譯庫奇大荒地、庫布蘭恩、喀奇蘭恩，位於印度和西巴基斯坦間的鹽鹼灘。

卡奇大沼澤面積約 **18,000** 平方公里，幾乎全部在印度古吉拉特邦境內。

卡奇小沼澤地自卡奇灣向東北延伸，在古吉拉特邦內，面積約 **5,100** 平方公里。

原為阿拉伯海的一部，因年久淤塞，終於與海分離。

雨季大部份地區被海水淹沒。個別山丘上有人居住。

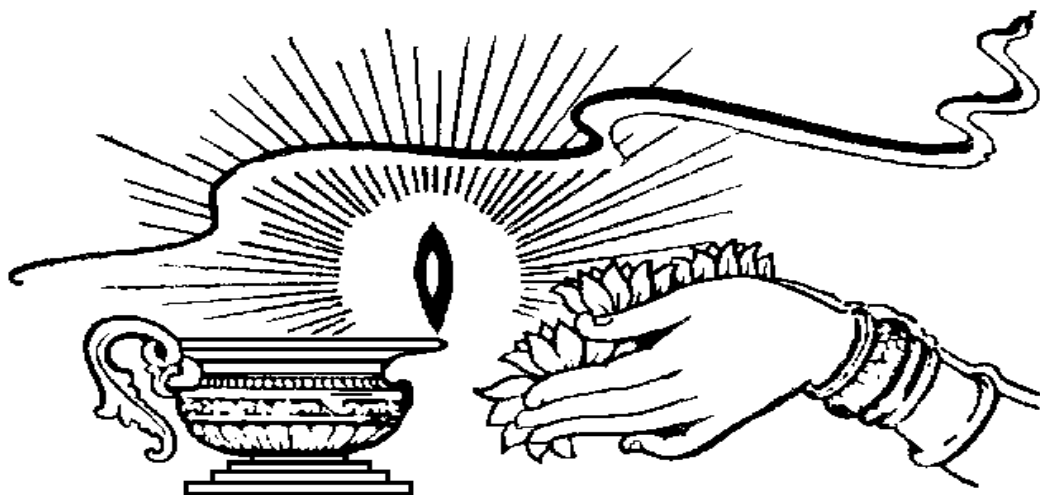
(6) 蘇達班（英語：*Sundarbans*），亦譯為孫德爾本斯，意思是「美麗的森林」。

蘇達班位於加爾各答東南方的三角洲，覆蓋面積 **10,269** 平方公里，是世界最大的單塊潮汐嗜鹽紅樹林。

蘇達班是聯合國教科文組織世界遺產，包括印度和孟加拉國的部份。

印度政府 **1984** 年建成蘇達班國家公園，位於西孟加拉邦。是孟加拉虎保護區。

卐 卐 卐



第一誦品 靈鷲山上

Part One: In Magadha [1~24]

～記佛從王舍城靈鷲山至波吒釐村之事～

〔第一卷 ㊦〕 131. Evaṃ me sutam – ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Tena kho pana samayena rājā māgadho ajātasattu vedhiputto vajjī abhiyātukāmo hoti. So evamāha – “ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve ucchecchāmi [ucchejjāmi (syā. pī.), ucchijjāmi (ka.)] vajjī, vināsessāmi vajjī, anayabyasanaṃ āpādessāmi vajjī”ti [āpādessāmi vajjīti (sabbattha) a. ni. 7.22 passitabbaṃ].

如是，我聞——

一時，世尊住王舍城之靈鷲山。其時，韋提希子，摩揭陀王阿闍世欲征伐跋耆人。於此，彼如是言：「彼等跋耆人，雖有大神力、大威力，我欲伐此跋耆人，我欲根絕跋耆人，我欲滅亡跋耆人，我欲破滅跋耆人。」

1. Thus have I heard. Once the Blessed One dwelt at Rajagaha, on the hill called Vultures' Peak. At that time the king of Magadha, Ajatasattu, son of the Videhi queen, desired to wage war against the Vajjis. He spoke in this fashion: "These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, I shall utterly destroy them."

〔第二卷 ㊦〕 132. Atha kho rājā māgadho ajātasattu vedehiputto vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi – “ehi tvaṃ, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – ‘rājā, bhante, māgadho ajātasattu vedehiputto bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’ti. Evañca vadehi – ‘rājā, bhante, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo. So evamāha – “ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccāmi vajjī, vināsessāmi vajjī, anayabyasanaṃ āpādessāmi”’ti. Yathā te bhagavā byākaroti, taṃ sādhukaṃ uggahetvā mama āroceyyāsi. Na hi tathāgatā vitathaṃ bhaṇanti”’ti.

於此，韋提希子，摩揭陀王阿闍世，告摩揭陀大臣禹舍婆羅門言：「然，婆羅門！汝詣世尊之處，詣已，頂禮世尊之足。而以我言，問無病、無惱、起居輕快、有氣力、安穩樂住，而言：『世尊！摩揭陀王阿闍世，頂禮世尊之足，問請世尊無病、無惱、起居輕快、有氣力、安穩樂住！』而又如是以言：『世尊！摩揭陀王阿闍世，欲征伐跋耆人，彼如是以言：『彼等跋耆人，雖有大神力、大威力，我欲伐此跋耆人，我欲根絕跋耆人，我欲滅亡跋耆人，我欲破滅跋耆人。』』而世尊之所教誡，善憶念，以告我。因世尊不說虛妄語。」

2. And Ajatasattu, the king of Magadha, addressed his chief minister, the brahman Vassakara, saying: "Come, brahman, go to the Blessed One, pay homage in my name at his feet, wish him good health, strength, ease, vigour, and comfort, and speak thus: 'O Lord, Ajatasattu, the king of Magadha, desires to wage war against the Vajjis. He has spoken in this fashion: "These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, I shall utterly destroy them." And whatever the Blessed One should answer you, keep it well in mind and inform me; for Tathagatas do not speak falsely."

第一品 ☆ 禹舍禮佛

Vassakārabrahmaṇo [3]

〔第三卷 ㊟〕 133. "Evaṃ, bho"ti kho vassakāro brāhmaṇo magadhamahāmatto rañño māgadhasa ajātasattussa vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi rājagahamhā niyyāsi, yena gijjhakūṭo pabbato tena pāyāsi. Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca – "rājā, bho gotama, māgadho ajātasattu vedehiputto bhoto gotamassa pāde sirasā vandati, appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Rājā [evañca vadeti rājā (ka.)], bho gotama, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo. So evamāha – 'ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve ucchecchāmi vajjī, vināsessāmi vajjī, anayabyasanaṃ āpādessāmi"ti.

摩揭陀王大臣禹舍婆羅門，應諾韋提希子，摩揭陀王阿闍世曰：「唯然。」則裝備莊麗眾多之乘俱，自己登乘莊麗之乘俱，離開王舍城，向靈鷲山出發。乘俱行至可行之地，下乘俱，步行至世尊之處，同世尊問訊，互俱交換感銘之語後，坐於一面。坐於一面之摩揭陀王大臣禹舍婆羅門，作如是言：「瞿曇！韋提希子，摩揭陀王阿闍世，頂禮瞿曇之足，問請世尊無病、無惱、起居輕快、有氣力、安穩樂住！瞿曇！韋提希子，摩揭陀王阿闍世，欲征伐跋耆人。彼如是以言：『彼等跋耆人，雖有大神力、大威力，我欲伐此跋耆人，我欲根絕跋耆人，我欲滅亡跋耆人，我欲破滅跋耆人。』」

3. "Very well, sire," said the brahman Vassakara in assent to Ajatasattu, king of Magadha. And he ordered a large number of magnificent carriages to be made ready, mounted one himself, and accompanied by the rest, drove out to Rajagaha towards Vultures' Peak. He went by carriage as far as the carriage could go, then dismounting, he approached the Blessed One on foot. After exchanging courteous greetings with the Blessed One, together with many pleasant words, he sat down at one side and addressed the Blessed One thus: "Venerable Gotama, Ajatasattu, the king of Magadha, pays homage at the feet of the Venerable Gotama and wishes him good health, strength, ease, vigour, and comfort. He desires to wage war against the Vajjis, and he has spoken in this fashion: 'These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, I shall utterly destroy them.'"

第二品 ☆ 國不退法

Rājaaparihāṇiyadhammā / Conditions of a Nation's Welfare [4~5]

〔第四卷 ㊟〕 134. Tena kho pana समयena āyasmā ānando bhagavato piṭṭhito ṭhito hoti bhagavantam bijayamāno [vijayamāno (sī.), vijīyamāno (syā.)]. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “kinti te, ānanda, sutam, ‘vajjī abhiñham sannipātā sannipātabahulā’”ti? “Sutam metam, bhante – ‘vajjī abhiñham sannipātā sannipātabahulā’”ti. “Yāvakīvañca, ānanda, vajjī abhiñham sannipātā sannipātabahulā bhavissanti, vuddhiyeva, ānanda, vajjīnaṃ pātikañkhā, no parihāni.

其_レ時_ヲ，尊_ヲ者_ニ阿_ニ難_ニ，立_カ於_ニ世_ノ尊_ヲ之_ニ後_ニ，為_ス世_ノ尊_ヲ搗_ハ扇_ヲ。於_ニ此_ニ，世_ノ尊_ヲ言_ハ尊_ヲ者_ニ阿_ニ難_ニ曰_セ：

「① 阿_ニ難_ニ！汝_ハ曾_レ聞_ク跋_ヲ耆_ノ人_ハ常_ニ集_ニ會_ニ、多_ク集_ニ會_ニ耶_ニ？」

「世_ノ尊_ヲ！我_ハ聞_ク跋_ヲ耆_ノ人_ハ常_ニ集_ニ會_ニ、多_ク集_ニ會_ニ。」

「然_ニ，阿_ニ難_ニ！跋_ヲ耆_ノ人_ハ常_ニ集_ニ會_ニ、多_ク集_ニ會_ニ之_ニ期_ニ間_ニ，可_レ預_ニ期_ニ跋_ヲ耆_ノ人_ハ之_ニ興_ニ盛_ニ，應_ニ無_ニ衰_ニ亡_ニ。」

4. At that time the Venerable Ananda was standing behind the Blessed One, fanning him, and the Blessed One addressed the Venerable Ananda thus: "What have you heard, Ananda: do the Vajjis have frequent gatherings, and are their meetings well attended?"

"I have heard, Lord, that this is so."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

Kinti te, ānanda, sutam, 'vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī' "ti? "Sutam metam, bhante – 'vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī' "ti. "Yāvakivañca, ānanda, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

② 阿難！汝曾聞跋耆者人之團結會集、合同共起，為跋耆者人所應為之要事耶？」

「世尊！我聞跋耆者人團結會集、合同共起，為跋耆者人所應為之要事。」

「然，阿難！只要跋耆者人團結會集、合同共起，為跋耆者人所應為要事，則應預期跋耆者人之興盛而非衰亡。」

What have you heard, Ananda: do the Vajjis assemble and disperse peacefully and attend to their affairs in concord?"

"I have heard, Lord, that they do."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

Kinti te, ānanda, sutam, 'vajjī apaññattam na paññapenti, paññattam na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattanti'""ti? "Sutam metam, bhante – 'vajjī apaññattam na paññapenti, paññattam na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattanti'""ti. "Yāvakīvañca, ānanda, 'vajjī apaññattam na paññapessanti, paññattam na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti, vuddhiyeva, ānanda, vajjīnam pātikañkhā, no parihāni.

③ 阿難！汝曾聞跋耆人未制立之國法，不輕易制立，已制立者，不輕易廢棄，尊崇實踐往昔跋耆人所制立之國法耶？」

「世尊！我聞跋耆人未制立之國法，不輕易制立，已制立者，不輕易廢棄，尊崇實踐往昔跋耆人所制立之國法。」

「然，阿難！只要跋耆人未制立之國法，不輕易制立，已制立者，不輕易廢棄，尊崇實踐往昔跋耆人所制立之國法，則應預期跋耆人之興盛而非衰亡。」

What have you heard, Ananda: do the Vajjis neither enact new decrees nor abolish existing ones, but proceed in accordance with their ancient constitutions?"

"I have heard, Lord, that they do."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

Kinti te, ānanda, sutam, 'vajjī ye te vajjīnaṃ vajjimahallakā, te sakkaronti garuṃ karonti [garukaronti (sī. syā. pī.)] mānenti pūjenti, tesañca sotabbaṃ maññanti"ti? "Sutam metam, bhante – 'vajjī ye te vajjīnaṃ vajjimahallakā, te sakkaronti garuṃ karonti mānenti pūjenti, tesañca sotabbaṃ maññanti"ti. "Yāvakīvañca, ānanda, vajjī ye te vajjīnaṃ vajjimahallakā, te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesañca sotabbaṃ maññissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikañkhā, no parihāni.

④ 阿難！汝曾聞跋耆人尊敬、尊崇、供養跋耆人之人之跋耆者大老，而應聽聞彼等之訓言耶？」

「世尊！我聞跋耆人尊敬、尊崇、供養跋耆人之人之跋耆者大老，而且應聽聞彼等之訓言。」

「然，阿難！只要跋耆人尊敬、尊崇、供養彼跋耆人之人之跋耆者大老，而且應聽聞彼等訓言，阿難！則應預期跋耆人之興盛而非衰亡。」

What have you heard, Ananda: do the Vajjis show respect, honor, esteem, and veneration towards their elders and think it worthwhile to listen to them?"

"I have heard, Lord, that they do."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

Kinti te, ānanda, sutam, 'vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsenti"ti? "Sutam metam, bhante – 'vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsenti"ti. "Yāvakīvañca, ānanda, vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsessanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikañkhā, no parihāni.

⑤ 阿難！汝曾聞跋耆人無以暴力捉出、拘禁跋耆者宗族之婦女、童女耶？」

「世尊！我聞跋耆人無以暴力捉出、拘禁跋耆者宗族之婦女、童女。」

「然，阿難！只要跋耆人無以暴力捉出、拘禁跋耆者宗族之婦女、童女，阿難！則應預期跋耆人之興盛而非衰亡。」

What have you heard, Ananda: do the Vajjis refrain from abducting women and maidens of good families and from detaining them?"

"I have heard, Lord, that they refrain from doing so."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

Kinti te, ānanda, sutam, 'vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti, tesañca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī"ti? "Sutam metam, bhante – 'vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti tesañca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī"ti. "Yāvakīvañca, ānanda, vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesañca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

⑥ 阿難！汝曾聞跋耆人尊敬、尊崇、奉持城內外、跋耆人之跋耆塔廟，而且不斷廢以前之施與、以前所為適法之祭祀耶？」

「世尊！我聞跋耆人尊敬、尊崇、奉持城內外、跋耆人之跋耆塔廟，而且不斷廢以前之施與、以前所為適法之祭祀。」

「然，阿難！只要跋耆人尊敬、尊崇、奉持城內外、跋耆人之跋耆塔廟，而且不斷廢以前之施與、以前所為適法祭祀，阿難！則應預期跋耆人之興盛而非衰亡。」

What have you heard, Ananda: do the Vajjis show respect, honor, esteem, and veneration towards their shrines, both those within the city and those outside it, and do not deprive them of the due offerings as given and made to them formerly?"

"I have heard, Lord, that they do venerate their shrines, and that they do not deprive them of their offerings."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

Kinti te, ānanda, sutam, 'vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā, kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyun'ti?
 "Sutam metaṃ, bhante 'vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyun'ti.
 "Yāvakīvañca, ānanda, vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā bhavissati, kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyunti. Vuddhiyeva, ānanda, vajjīnaṃ pātikañkhā, no parihānī'ti.

⑦ 阿難！汝曾聞跋耆耆人對阿羅漢，善俱正當之保護、守護、護持耶？使得未來此領內之阿羅漢能來；已來此領內之阿羅漢能安樂而住耶？」

「世尊！我聞跋耆耆人對阿羅漢，善俱正當之保護、守護、護持，使得未來此領內之阿羅漢能來，已來此領內之阿羅漢能安樂而住。」

「然，阿難！只要跋耆耆人對阿羅漢，善俱正當保護、守護、護持，使得未來此領內之阿羅漢能來，已來此領內之阿羅漢能安樂而住，則應預期跋耆耆人之興盛而非衰亡。」

What have you heard, Ananda: do the Vajjis duly protect and guard the arahats, so that those who have not come to the realm yet might do so, and those who have already come might live there in peace?"

"I have heard, Lord, that they do."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

〔第五卷 ㊦〕 135. Atha kho bhagavā vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi – “ekamidāhaṃ, brāhmaṇa, samayaṃ vesāliyaṃ viharāmi sārandaḍe [sānandare (ka.)] cetiye. Tatrāhaṃ vajjīnaṃ ime satta aparihāṇiye dhamme desesiṃ. Yāvakīvañca, brāhmaṇa, ime satta aparihāṇiyā dhammā vajjisū ṭhassanti, imesu ca sattasu aparihāṇiyesu dhammesu vajjī sandississanti, vuddhiyeva, brāhmaṇa, vajjīnaṃ pāṭikaṅkhā, no parihāṇī”ti.

其_レ時_ハ， 世_ハ尊_ハ言_ハ摩_ハ揭_ハ陀_ハ大_ハ臣_ハ禹_ハ舍_ハ婆_ハ羅_ハ門_ハ曰_ハ：
 「婆_ハ羅_ハ門_ハ！ 我_ハ， 一_ハ時_ハ， 住_ハ毘_ハ舍_ハ離_ハ之_ハ沙_ハ蘭_ハ它_ハ
 它_ハ廟_ハ時_ハ， 於_ハ其_ハ處_ハ， 我_ハ為_ハ跋_ハ耆_ハ耆_ハ人_ハ， 說_ハ此_ハ七_ハ不_ハ
 退_ハ法_ハ。 婆_ハ羅_ハ門_ハ！ 只_ハ要_ハ此_ハ七_ハ不_ハ退_ハ法_ハ存_ハ在_ハ於_ハ跋_ハ
 耆_ハ耆_ハ人_ハ之_ハ間_ハ， 且_ハ跋_ハ耆_ハ耆_ハ人_ハ善_ハ奉_ハ行_ハ此_ハ七_ハ不_ハ退_ハ法_ハ，
 則_ハ應_ハ預_ハ期_ハ跋_ハ耆_ハ耆_ハ人_ハ之_ハ興_ハ盛_ハ而_ハ非_ハ衰_ハ亡_ハ。」

5. And the Blessed One addressed the brahman Vassakara in these words: "Once, brahman, I dwelt at Vesali, at the Sarandada shrine, and there it was that I taught the Vajjis these seven conditions leading to (a nation's) welfare. So long, brahman, as these endure among the Vajjis, and the Vajjis are known for it, their growth is to be expected, not their decline."

Evam vutte, vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca –
 “ekamekenapi, bho gotama, aparihāniyena dhammena samannāgatānaṃ vajjīnaṃ vuddhiyeva
 pāṭikañkhā, no parihāni. Ko pana vādo sattahi aparihāniyehi dhammehi. Akaraṇīyāva [akaraṇīyā
 ca (syā. ka.)], bho gotama, vajjī [vajjīnaṃ (ka.)] raññā māgadhenā ajātasattunā vedehiputtana
 yadidaṃ yuddhassa, aññatra upalāpanāya aññatra mithubhedā. Handa ca dāni mayam, bho
 gotama, gacchāma, bahukiccā mayam bahukaraṇīyā”ti. “Yassadāni tvaṃ, brāhmaṇa, kālaṃ
 maññasī”ti. Atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṃ
 abhinanditvā anumoditvā utṭhāyāsanaṃ pakkāmi.

如是言已，摩揭陀大_臣禹_舍婆羅門_曰：

「嗚呼！瞿曇！唯具一不_退法，則可預期_{跋耆}人_之興盛而_非衰亡，何況言_至具七不_退法！嗚呼！瞿曇！韋提希子，摩揭陀王阿闍世，依_戰爭、外_交以_外，若不_依於_離間不_和，實不_可能_征服_{跋耆}人。然，我行_矣！嗚呼！瞿曇！我甚忙，多_所為_事。」

世尊_曰：

「然，婆羅門！當知_時宜_一。」

於此，摩揭陀大_臣禹_舍婆羅門，歡悅_{世尊}之言，起_座離_去。

Thereupon the brahman Vassakara spoke thus to the Blessed One: "If the Vajjis, Venerable Gotama, were endowed with only one or another of these conditions leading to welfare, their growth would have to be expected, not their decline. What then of all the seven? No harm, indeed, can be done to the Vajjis in battle by Magadha's king, Ajatasattu, except through treachery or discord. Well, then, Venerable Gotama, we will take our leave, for we have much to perform, much work to do."

"Do as now seems fit to you, brahman." And the brahman Vassakara, the chief minister of Magadha, approving of the Blessed One's words and delighted by them, rose from his seat and departed.

第三品 ☆ 僧不退法

Bhikkhuaparihāṇiyadhammā / Welfare of the Bhikkhus [6~14]

〔第六卷 ㊟〕 136. Atha kho bhagavā acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantaṃ ānandaṃ āmantesi – “gaccha tvaṃ, ānanda, yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upatṭhānasālāyaṃ sannipātehi”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upatṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho āyasmā ānando bhagavantaṃ etadavoca – “sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ maññatī”ti.

於此，世尊於摩揭陀大_カ臣禹_ウ舍婆羅門離去不久，言尊者阿難曰：「阿難！汝往告住王舍城附近之諸比丘，皆會集講堂。」尊者阿難應諾世尊曰：「唯然，世尊。」則往告住王舍城附近之諸比丘，皆會集講堂。回詣世尊之處，詣已，敬禮世尊，立於一面，立於一面之阿難白世尊言：「世尊！比丘眾已齊集，請惟知時宜。」

6. Then, soon after Vassakara's departure, the Blessed One addressed the Venerable Ananda thus: "Go now, Ananda, and assemble in the hall of audience as many bhikkhus as live around Rajagaha." "Very well, Lord." And the Venerable Ananda did as he was requested and informed the Blessed One: "The community of bhikkhus is assembled, Lord. Now let the Blessed One do as he wishes."

第一章 ☆ 僧伽團結

The Sangha in concord [6]

Atha kho bhagavā utthāyāsana yena upatthānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “satta vo, bhikkhave, aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

其時，世尊即從座起而往講堂，坐所設座已，世尊告諸比丘曰：

「諸比丘！我將宣說七不退法，且諦聽善憶念。」

諸比丘應諾。世尊曰：「唯然，世尊。」世尊如是曰：

Thereupon the Blessed One rose from his seat, went up to the hall of audience, took his appointed seat there, and addressed the bhikkhus thus: "Seven conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say."

"So be it, Lord."

“Yāvakīvaṇca, bhikkhave, bhikkhū abhiṇhaṃ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

「① 諸比丘！只要諸比丘常集會、多集會，則應預期諸比丘之興盛而非衰亡。」

"The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they assemble frequently and in large numbers;

Yāvakīvaṇca, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅghakaraṇīyāni karissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

② 又，諸比丘！只要諸比丘和合集會、和合出罪、和合盡力，僧伽職務，諸比丘！則應預期諸比丘之興盛而非衰亡。」

meet and disperse peacefully and attend to the affairs of the Sangha in concord;

Yāvakīvañca, bhikkhave, bhikkhū apaññattam na paññapessanti, paññattam na samucchindissanti, yathāpaññattesu sikkhāpadesu samādāya vattissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

③ 又，諸比丘！只要諸比丘依照未制立者，不制立，已制立者不廢，實行所制立律法，諸比丘！則應預期諸比丘之興盛而非衰亡。

so long as they appoint no new rules, and do not abolish the existing ones, but proceed in accordance with the code of training (Vinaya) laid down;

Yāvakīvañca, bhikkhave, bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesañca sotabbam maññissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

④ 又，諸比丘！只要諸比丘恭敬、尊崇、供養年高德重、富於經驗之諸長老，僧伽之師父，僧伽之導師，並聽受彼等忠告，諸比丘！則應預期諸比丘之興盛而非衰亡。

so long as they show respect, honor, esteem, and veneration towards the elder bhikkhus, those of long standing, long gone forth, the fathers and leaders of the Sangha, and think it worthwhile to listen to them;

Yāvakīvañca, bhikkhave, bhikkhū uppannāya taṇhāya ponobbhavikāya na vasaṃ gacchissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

⑤ 又，諸比丘！只要諸比丘不生起導致生死輪迴之渴愛，不為此所支配，諸比丘！則應預期諸比丘之興盛而非衰亡。

so long as they do not come under the power of the craving that leads to fresh becoming;

Yāvakīvañca, bhikkhave, bhikkhū āraññakesu senāsanesu sāpekkhā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

⑥ 又，諸比丘！只要諸比丘仍樂住阿蘭若，則應預期諸比丘之興盛而非衰亡。

so long as they cherish the forest depths for their dwellings;

Yāvakīvañca, bhikkhave, bhikkhū paccattaññeva satim upaṭṭhapessanti – 'kinti anāgatā ca pesalā sabrahmacārī āgaccheyyūṃ, āgatā ca pesalā sabrahmacārī phāsu [phāsuṃ (sī. syā. pī.)] vihareyyun'ti. Vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

⑦ 又，諸比丘！只要諸比丘善護其念，使未來之良善同梵行者能來，已來之良善同梵行者能安住，諸比丘，則應預期諸比丘之興盛而非衰亡。

so long as they establish themselves in mindfulness, so that virtuous brethren of the Order who have not come yet might do so, and those already come might live in peace;

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni."

諸比丘！只要此七不退法存在於諸比丘中，依此七不退法諄諄相教訓，諸比丘！則應可預期諸比丘之興盛而非衰亡。」

so long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus and the bhikkhus are known for it, their growth is to be expected, not their decline."

第二章 ☆ 不喜俗務

Not fond of activities [7]

〔第七卷 ㊦〕 137. "Aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi"ti. "Evaṃ, bhante"ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

「諸比丘！我將宣說其他之七不退法，且諦聽，善思念，我當說！」
 彼等諸比丘應諾世尊：「唯然，世尊。」
 世尊如是曰：

7. "Seven further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say."

"So be it, Lord."

"Yāvakīvaṇca, bhikkhave, bhikkhū na kammārāmā bhavissanti na kammaratā na kammārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

「① 又，諸比丘！只要諸比丘不喜俗務、不喜沾染俗務，諸比丘！則應可預期諸比丘之興盛而非衰亡。」

"The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they do not delight in, are not pleased with, and are not fond of activities, ...

Yāvakīvaṇca, bhikkhave, bhikkhū na bhassārāmā bhavissanti na bhassaratā na bhassārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

② 又，諸比丘！只要諸比丘不喜愛閒談、不喜愛閒談，諸比丘！則應預期諸比丘之興盛而非衰亡。」

... talk, ...

Yāvakīvañca, bhikkhave, bhikkhū na niddārāmā bhavissanti na niddāratā na niddārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

③ 又^フ， 諸^ス 比^フ 丘^ノ！ 只^シ 要^ス 諸^ス 比^フ 丘^ノ 不^ク 喜^ム 好^ム 睡^ム 眠^ム、 不^ク 喜^ム 好^ム 睡^ム 眠^ム、 懶^カ 惰^カ 之^ノ 期^ノ 間^ノ， 諸^ス 比^フ 丘^ノ！ 則^レ 應^ズ 預^メ 期^ノ 諸^ス 比^フ 丘^ノ 之^ノ 興^ノ 盛^ノ 而^レ 非^ズ 衰^ム 亡^ス。

... sleep, ...

Yāvakīvañca, bhikkhave, bhikkhū na saṅgaṇikārāmā bhavissanti na saṅgaṇikaratā na saṅgaṇikārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

④ 又^フ， 諸^ス 比^フ 丘^ノ！ 只^シ 要^ス 諸^ス 比^フ 丘^ノ 不^ク 喜^ム 愛^ム 社^ノ 會^ノ 交^ハ 往^ス、 不^ク 好^ム 社^ノ 會^ノ 交^ハ 往^ス， 諸^ス 比^フ 丘^ノ！ 則^レ 應^ズ 預^メ 期^ノ 諸^ス 比^フ 丘^ノ 之^ノ 興^ノ 盛^ノ 而^レ 非^ズ 衰^ム 亡^ス。

... and company; ...

Yāvakīvañca, bhikkhave, bhikkhū na pāpicchā bhavissanti na pāpikānaṃ icchānaṃ vasaṃ gatā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

⑤ 又^フ， 諸^ス 比^フ 丘^ノ！ 只^シ 要^ス 諸^ス 比^フ 丘^ノ 不^ク 懷^ム 持^テ 邪^ノ 惡^ノ 欲^ヲ 望^ス、 不^ク 陷^ス 於^ニ 邪^ノ 惡^ノ 欲^ヲ 望^ス， 諸^ス 比^フ 丘^ノ！ 則^レ 應^ズ 預^メ 期^ノ 諸^ス 比^フ 丘^ノ 之^ノ 興^ノ 盛^ノ 而^レ 非^ズ 衰^ム 亡^ス。

so long as they do not harbor, do not come under the spell of evil desires;

Yāvakīvañca, bhikkhave, bhikkhū na pāpamittā bhavissanti na pāpasahāyā na pāpasampavañkā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

⑥ 又^フ， 諸^ス 比^フ 丘^ノ！ 只^シ 要^ス 諸^ス 比^フ 丘^ノ 不^ク 與^ニ 惡^ノ 人^ノ 為^ス 友^ノ、 不^ク 與^ニ 惡^ノ 人^ノ 為^ス 同^ノ 伴^ノ， 諸^ス 比^フ 丘^ノ！ 則^レ 應^ズ 預^メ 期^ノ 諸^ス 比^フ 丘^ノ 之^ノ 興^ノ 盛^ノ 而^レ 非^ズ 衰^ム 亡^ス。

have no bad friends, associates, or companions;

Yāvakīvañca, bhikkhave, bhikkhū na oramattakena visesādhigamena antarāvosānaṃ āpajjissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

⑦ 又^レ， 諸^ス比^ク丘^ノ！ 只^レ要^ハ諸^ス比^ク丘^ノ不^ク因^テ到^キ達^ス小^ノ特^カ殊^ノ之^ノ境^ノ地^ノ， 而^ル中^ニ途^ニ停^チ止^ス至^ル涅^ヲ槃^ヲ者^ニ， 諸^ス比^ク丘^ノ！ 則^レ應^ニ預^メ期^ス諸^ス比^ク丘^ノ之^ノ興^ニ盛^ニ而^ル非^ニ衰^ニ亡^ス。

and so long as they do not stop halfway on account of some trifling achievement.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni."

又^レ， 諸^ス比^ク丘^ノ！ 只^レ要^ハ此^ガ七^ノ不^ク退^ス法^ヲ存^チ在^ス於^ニ諸^ス比^ク丘^ノ中^ニ， 依^テ此^ガ七^ノ不^ク退^ス法^ヲ諄^ニ諄^ニ相^ニ教^ス訓^ス， 諸^ス比^ク丘^ノ！ 則^レ可^ク預^メ期^ス諸^ス比^ク丘^ノ之^ノ興^ニ盛^ニ而^ル非^ニ衰^ニ亡^ス。 」

So long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus and the bhikkhus are known for it, their growth is to be expected, not their decline."

第三章 ☆ 具好品質

Seven Good Qualities [8]

〔第八卷 ㊟〕 138. "Aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi...pe...
"yāvakīvañca, bhikkhave, bhikkhū ❶ saddhā bhavissanti...pe... ❷ hirimanā bhavissanti... ❸
ottappī bhavissanti... ❹ bahussutā bhavissanti... ❺ āradhaviyā bhavissanti... ❻ upatṭhitassatī
bhavissanti... ❼ paññavanto bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāṇi. Yāvakīvañca, bhikkhave, ime satta aparihāṇiye dhammā bhikkhūsu ṭhassanti, imesu ca
sattasu aparihāṇiye dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ
pāṭikañkhā, no parihāṇi."

「諸比丘！我將宣說其_レ他_レ之_レ七_レ不_レ退_レ法_レ，且_レ諦_レ聽_レ，善_レ思_レ念_レ，我_レ當_レ說_レ！」

彼_レ等_レ諸_レ比_レ丘_レ應_レ諾_レ世_レ尊_レ：「唯_レ然_レ，世_レ尊_レ。」
世_レ尊_レ如_レ是_レ曰_レ：

「諸_レ比_レ丘_レ！只_レ要_レ諸_レ比_レ丘_レ持_レ❶信_レ心_レ、❷有_レ慚_レ、
❸有_レ愧_レ、❹多_レ聞_レ法_レ要_レ、❺精_レ進_レ、❻正_レ念_レ現_レ前_レ、
❼多_レ智_レ慧_レ，諸_レ比_レ丘_レ！則_レ應_レ預_レ期_レ諸_レ比_レ丘_レ之_レ興_レ盛_レ而_レ非_レ衰_レ亡_レ。

又_レ，諸_レ比_レ丘_レ！只_レ要_レ此_レ七_レ不_レ退_レ法_レ存_レ在_レ於_レ諸_レ比_レ丘_レ中_レ，依_レ此_レ七_レ不_レ退_レ法_レ諄_レ諄_レ相_レ教_レ訓_レ，諸_レ比_レ丘_レ！
則_レ可_レ預_レ期_レ諸_レ比_レ丘_レ之_レ興_レ盛_レ而_レ非_レ衰_レ亡_レ。」

8. "Seven further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say."

"So be it, Lord."

"The growth of the bhikkhus is to be expected, not their decline, bhikkhus, ❶ so long as they shall have faith, ❷ so long as they have moral shame and ❸ fear of misconduct, ❹ are proficient in learning, ❺ resolute, ❻ mindful, ❼ and wise. So long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus, and the bhikkhus are known for it, their growth is to be expected, not their decline."

第四章 ☆ 七菩提分

Seven Factors of Enlightenment [9]

〔第九卷 ㊦〕 139. "Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi"ti. "Evaṃ, bhante"ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

「諸比丘！我將宣說其他之七不退法，且諦聽，善思念，我當說。」
彼等諸比丘應諾世尊：「唯然，世尊。」
世尊如是曰：

9. "Seven further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say."
"So be it, Lord."

"Yāvakīvañca, bhikkhave, bhikkhu ❶ satisambojjhaṅgaṃ bhāvēssanti...pe... ❷ dhammavicayasambojjhaṅgaṃ bhāvēssanti... ❸ vīriyasambojjhaṅgaṃ bhāvēssanti... ❹ pītisambojjhaṅgaṃ bhāvēssanti... ❺ passaddhisambojjhaṅgaṃ bhāvēssanti... ❻ samādhisambojjhaṅgaṃ bhāvēssanti... ❼ upekkhāsambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

「諸比丘！只要諸比丘修習：『❶ 遍念菩提分、❷ 遍擇法菩提分、❸ 遍精進菩提分、❹ 遍喜菩提分、❺ 遍輕安菩提分、❻ 遍定菩提分、❼ 遍捨菩提分』，諸比丘！則應預期諸比丘之興盛而非衰亡。」

"The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they cultivate the seven factors of enlightenment, that is: ❶ mindfulness, ❷ investigation into phenomena, ❸ energy, ❹ bliss, ❺ tranquillity, ❻ concentration, ❼ and equanimity.

Yāvakīvañca, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā no parihāṇi."

諸比丘！只要此七不退法存在於諸比丘中，依此七不退法諄諄相教訓，諸比丘！則可預期諸比丘之興盛而非衰亡。」

So long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus, and the bhikkhus are known for it, their growth is to be expected, not their decline."

第五章 ☆ 常修七想

Seven Perceptions [10]

〔第十卷 ㊦〕 140. "Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi"ti. "Evaṃ, bhante"ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

「諸比丘！我將宣說其他之七不退法，且諦聽，善思念，我當說！」

彼等諸比丘應諾世尊：「唯然，世尊。世尊如是曰：

10. "Seven further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say."

"So be it, Lord."

"Yāvakīvañca, bhikkhave, bhikkhū ① aniccasaññam bhāveṣṣanti...pe... ② anattasaññam bhāveṣṣanti... ③ asubhasaññam bhāveṣṣanti... ④ ādīnavasaññam bhāveṣṣanti... ⑤ pahānasaññam bhāveṣṣanti... ⑥ virāgasaññam bhāveṣṣanti... ⑦ nirodhasaññam bhāveṣṣanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

「又，諸比丘！只要諸比丘修習：① 無常想、② 無我想、③ 不淨想、④ 過患想、⑤ 捨斷想、⑥ 離貪想、⑦ 滅盡想，諸比丘！則應預期諸比丘之興盛而非衰亡。」

"The growth of the bhikkhus is to be expected, not their decline, bhikkhus, ① so long as they cultivate the perception of impermanence, ② of egolessness, ③ of (the body's) impurity, ④ of (the body's) wretchedness, ⑤ of relinquishment, ⑥ of dispassion, ⑦ and of cessation.

Yāvakīvañca, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāṇīyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāṇi."

諸比丘！只要此七不退法存在於諸比丘中，依此七不退法諄諄相教訓，諸比丘！則可預期諸比丘之興盛而非衰亡。」

So long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus, and the bhikkhus are known for it, their growth is to be expected, not their decline."

第六章 ☆ 修六和敬

Six Conditions to be Remembered [11]

〔第十一卷 ㊦〕 141. "Cha, vo bhikkhave, aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi"ti. "Evaṃ, bhante"ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

「諸比丘！我將宣說其他之六不退法，且諦聽，善思念，我當說。」

彼等諸比丘應諾世尊：「唯然，世尊，」
世尊如是曰：

11. "Six further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say."

"So be it, Lord."

"Yāvakīvaṇca, bhikkhave, bhikkhū mettaṃ kāyakammaṃ paccupatṭhāpessanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

「①又，諸比丘！只要諸比丘不論於公開場合或私下間，均能於同梵行者表現仁慈之身業：諸比丘！則應預期諸比丘之興盛而非衰亡。」

"The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they attend on each other with loving-kindness in deed,

Yāvākīvañca, bhikkhave, bhikkhū mettaṃ vacīkammaṃ paccupaṭṭhāpessanti ...pe... mettaṃ manokammaṃ paccupaṭṭhāpessanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

② 諸比丘！只要諸比丘不論於公開場合或私下間，均能於同梵行者表現仁慈之口業，諸比丘！則應預期諸比丘之興盛而非衰亡。

諸比丘！只要諸比丘不論於公開場合或私下間，均能於同梵行者表現仁慈之意業，諸比丘！則應預期諸比丘之興盛而非衰亡。

word, and thought, both openly and in private;

Yāvākīvañca, bhikkhave, bhikkhū, ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī bhavissanti sīlavantehi sabrahmacārīhi sādharmaṇabhogī, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

③ 諸比丘！只要諸比丘得公平分配及與持戒者，同梵行者分享從僧伽所獲得之規定淨物，乃至鉢中之所有物等，諸比丘！則應預期諸比丘之興盛而非衰亡。

so long as in respect of what they receive as due offerings, even the contents of their alms bowls, they do not make use of them without sharing them with virtuous members of the community;

Yāvākīvañca, bhikkhave, bhikkhū yāni kāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatthāni [viññūppasatthāni (sī.)] aparāmatṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu sīlasāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

④ 又，諸比丘！只要諸比丘不論於公開場合或私下間能與同梵行者修習不斷、不壞、不染、不穢、及導致戒定增長，為自由人、智者所稱讚之戒律，諸比丘！則應預期諸比丘之興盛而非衰亡。

so long as, in company with their brethren, they train themselves, openly and in private, in the rules of conduct, which are complete and perfect, spotless and pure, liberating, praised by the wise, uninfluenced (by mundane concerns), and favorable to concentration of mind;

Yāvakīvañca, bhikkhave, bhikkhū yāyaṃ diṭṭhi ariyā niyyānikā, niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagatā viharissanti sabrahmacārihi āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

⑤ 又，諸比丘！只要諸比丘不論於公開場合或私下間，能與梵行者執持導致涅槃之聖見，行其可導致完全滅苦之正見，諸比丘！則應預期諸比丘之興盛而非衰亡。

and in company with their brethren, preserve, openly and in private, the insight that is noble and liberating, and leads one who acts upon it to the utter destruction of suffering.

Yāvakīvañca, bhikkhave, ime cha aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca chasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihānī'ti.

⑥ 諸比丘！只要此六不退法存在於諸比丘中，依此六不退法諄諄相教訓，則可預期諸比丘之興盛而非衰亡。」

So long, bhikkhus, as these six conditions leading to welfare endure among the bhikkhus, and the bhikkhus are known for it, their growth is to be expected, not their decline."

第七章 ☆ 修戒定慧

Counsel to the Bhikkhus [12~14]

〔第十二卷 ㊦〕 142. Tatra sudam̐ bhagavā rājagahe viharanto gijjhakūṭe pabbate etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti – "iti sīlaṃ, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitam cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā"ti.

世尊住王舍城靈鷲山，與諸比丘宣說如是之法要。即：「有關此是戒、此是定、此是慧。修習戒成就，則定有大利益、大果報；修習定成就，則慧有大利益、大果報；修習慧成就，則心完全由慾漏、有漏及無明漏等之諸漏解脫。」

12. And the Blessed One, living at Rajagaha, at the hill called Vultures' Peak, often gave counsel to the bhikkhus thus:

"Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

〔第十三卷 ㊟〕 143. Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, yena ambalatthikā tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena ambalatthikā tadavasari. Tatra sudamṃ bhagavā ambalatthikāyaṃ viharati rājāgārake. Tatrāpi sudamṃ bhagavā ambalatthikāyaṃ viharanto rājāgārake etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti – “iti sīlaṃ iti samādhi itī paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

爾時，世尊於王舍城隨意住已，言尊者阿難曰：「然，阿難！我等往芒果樹苗圃。」

尊者阿難應諾。世尊曰：「唯然，世尊。」於是，世尊與大比丘眾俱，往赴芒果樹苗圃。

於此，世尊住王宮之芒果樹苗圃。世尊住王宮之芒果樹苗圃已，向諸比丘宣說如是之法要，即：「有關此是戒、此是定、此是慧。修習戒成就，則定有大利益、大果報；修習定成就，則慧有大利益、大果報；修習慧成就，則心完全由慾漏、有漏及無明漏等之諸漏解脫。」

13. When the Blessed One had stayed at Rajagaha as long as he pleased, he addressed the Venerable Ananda thus: "Come, Ananda, let us go to Ambalatthika."

"So be it, Lord."

And the Blessed One took up his abode at Ambalatthika, together with a large community of bhikkhus.

14. At Ambalatthika the Blessed One came to stay in the king's rest house; and there, too, the Blessed One often gave counsel to the bhikkhus thus:

"Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

〔第十四卷 ㊟〕 144. Atha kho bhagavā ambalatṭhikāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, yena nālandā tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nālandā tadavasari, tatra sudaṃ bhagavā nālandāyaṃ viharati pāvārikambavane.

爾^ル時^ア， 世^ア尊^ハ於^ニ芒^ノ果^ノ樹^ノ苗^ノ圃^ニ隨^テ意^ニ住^ミ已^ニ， 言^ハ尊^ハ
者^ハ阿^ニ難^ニ曰^セ： 「然^ル， 阿^ニ難^ニ！ 我^ハ等^ハ往^キ那^ニ爛^カ陀^ニ村^ニ
落^カ。」

尊^ハ者^ハ阿^ニ難^ニ應^ニ諾^セ世^ア尊^ハ： 「唯^ニ然^ル， 世^ア尊^ハ。」 爾^ル
時^ア， 世^ア尊^ハ與^ニ大^カ比^ニ丘^ノ眾^ハ俱^ニ， 往^キ赴^ニ那^ニ爛^カ陀^ニ村^ニ落^カ。
於^ニ此^ニ， 世^ア尊^ハ住^ミ那^ニ爛^カ陀^ニ之^ノ婆^ハ瓦^ハ利^ハ加^ハ芒^ノ果^ノ林^ニ。

15. When the Blessed One had stayed at Ambalatthika as long as he pleased, he addressed the Venerable Ananda thus: "Come, Ananda, let us go to Nalanda."

"So be it, Lord."

And the Blessed One took up his abode at Nalanda together with a large community of bhikkhus, and came to stay in the mango grove of Pavarika.

第四品 ☆ 舍利弗——作獅子吼

Sāriputtasīhanādo / Sariputta's Lion's Roar [15~17]

〔第十五卷 ㊟〕 145. Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantam etadavoca – “evaṃ pasanno ahaṃ, bhante, bhagavati; na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiyaṃ”ti.

爾時，尊者舍利弗詣世尊之處。詣已，頂禮世尊，坐於一面，坐於一面之尊者舍利弗如是白世尊言：

「世尊！我於世尊有如如是信心：於過去、未來及現在，於任何之沙門、或婆羅門亦無有如世尊之偉大，及更高深之正覺智慧。」

16. Then the Venerable Sariputta went to the Blessed One, respectfully greeted him, sat down at one side, and spoke thus to him:

"This faith, Lord, I have in the Blessed One, that there has not been, there will not be, nor is there now, another recluse or brahman more exalted in Enlightenment than the Blessed One."

“Uḷārā kho te ayaṃ, sāriputta, āsabhī vācā [āsabhivācā (syā.)] bhāsītā, ekaṃso gahito, sīhanādo nadito – ‘evaṃpasanno ahaṃ, bhante, bhagavati; na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiyaṃ”ti.

「舍利弗！汝所說如獅子吼，是偉大而勇敢，舍利弗！實然，汝說出喜不自勝之言：

『我於世尊有如如是信心：於過去、未來及現在，於任何之沙門、或婆羅門亦無有如世尊之偉大，及更高深之正覺。』

"Lofty indeed is this speech of yours, Sariputta, and lordly! A bold utterance, a veritable sounding of the lion's roar!"

"Kiṃ te [kiṃ nu (syā. pī. ka.)], sārīputta, ye te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca veditā – 'evaṃsīlā te bhagavanto ahesuṃ itipi, evaṃdhammā evaṃpañña evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipi"ti? "No hetam, bhante".

舍利弗！汝過去長久之間，如諸阿羅漢、獨覺自現證、平等正覺者。汝是否以汝之心了知彼等之心，如：『彼世尊是如，是戒，彼世尊是如，是法，如是慧，如是行，如是之解脫』耶？
「不然，世尊。」

But how is this, Sariputta? Those Arahants, Fully Enlightened Ones of the past - do you have direct personal knowledge of all those Blessed Ones, as to their virtue, their meditation, their wisdom, their abiding, and their emancipation?"

"Not so, Lord."

"Kiṃ pana te [kiṃ pana (syā. pī. ka.)], sārīputta, ye te bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca veditā – 'evaṃsīlā te bhagavanto bhavissanti itipi, evaṃdhammā evaṃpañña evaṃvihārī evaṃvimuttā te bhagavanto bhavissanti itipi"ti? "No hetam, bhante".

「又，舍利弗！未來久長之時間，知諸阿羅漢、獨覺自現證、平等正覺者。汝是否以汝之心了知彼等之心，如：『彼世尊有如是戒，彼世尊成就如是法，如是行，如是之解脫』耶？
「不然，世尊。」

"Then how is this, Sariputta? Those Arahants, Fully Enlightened Ones of the future - do you have direct personal knowledge of all those Blessed Ones, as to their virtue, their meditation, their wisdom, their abiding, and their emancipation?"

"Not so, Lord."

"Kiṃ pana te, sārīputta, ahaṃ etarahi araham sammāsambuddho cetasā ceto paricca vidito – 'evaṃsīlo bhagavā itipi, evaṃdhammo evaṃpañño evaṃvihārī evaṃvimutto bhagavā itipi'""ti?
 "No hetam, bhante".

「又，舍利弗！今我是阿羅漢、獨覺自現證、平等正覺者。汝是否以汝之心了知我心，知：『世尊是如，是戒，世尊是如，是法，如是慧，如是行，如是之解脫』耶？」

「不然，世尊。」

"Then how is this, Sariputta? Of me, who am at present the Arahant, the Fully Enlightened One, do you have direct personal knowledge as to my virtue, my meditation, my wisdom, my abiding, and my emancipation?"

"Not so, Lord."

"Ettha ca hi te, sārīputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṃ [cetopariññāyañāṇaṃ (syā.), cetasā cetopariyāyañāṇaṃ (ka.)] natthi. Atha kiñcarahi te ayam, sārīputta, ulārā āsabhī vācā bhāsītā, ekaṃso gahito, sīhanādo nadito – 'evaṃpasanno ahaṃ, bhante, bhagavati; na cāhu na ca bhavissati na cetaṃ vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiya'""ti?

「於是，舍利弗！汝是不能以汝之心，了知過去、未來、現在之諸阿羅漢、獨覺自現證、平等正覺者之心。然者，舍利弗，今何故，汝所說如獅子吼，是偉大而勇敢耶？汝何故說出喜不自勝之言：『我於世尊如是信心，言：於過去、未來及現在，於任何之沙門、或婆羅門，亦無有如世尊之偉大，及更高深之正覺智慧』耶？」

"Then it is clear, Sariputta, that you have no such direct personal knowledge of the Arahats, the Fully Enlightened Ones of the past, the future, and the present. How then dare you set forth a speech so lofty and lordly, an utterance so bold, a veritable sounding of the lion's roar, saying: 'This faith, Lord, I have in the Blessed One, that there has not been, there will not be, nor is there now another recluse or brahman more exalted in Enlightenment than the Blessed One'?"

〔第十六卷 ㊟〕 146. "Na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññāṇaṃ atthi, api ca me dhammanvayo vidito. Seyyathāpi, bhante, rañño paccantimaṃ nagaraṃ dāḥuddhāpaṃ dāḥapākāratoraṇaṃ ekadvāraṃ, tatrassa dovāriko paṇḍito viyatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā. So tassa nagarassa samantā anupariyāyapathaṃ [anucariyāyapathaṃ (syā.)] anukkamaṃāno na passeyya pākārasandhiṃ vā pākāravivaraṃ vā, antamaso bilāranikkhamanamattampi. Tassa evamassa [na passeyya tassa evamassa (syā.)] – 'ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te imināva dvārena pavisanti vā nikkhamanti vā'ti. Evameva kho me, bhante, dhammanvayo vidito – 'ye te, bhante, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatitṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhiṃsu. Yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatitṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissanti. Bhagavāpi, bhante, etarahi ahaṃ sammāsambuddho pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatitṭhitacitto satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti.

「世尊！我不知能了知過去、未來、現在諸阿羅漢、獨覺自現證、平等正覺者之心，我唯知次第之法。世尊！譬喻國王有一城於邊境，城基城壁與城樓，門皆甚堅固，且唯有一門；其處有聰明、多智熟練之守門者，拒絕不認識之陌生入，唯容許認識者進入。

當巡迴彼城之周圍，不見彼城壁相接處，或有裂開之孔隙，可讓小貓出入，彼如是知任何大生物，欲出入此城市，皆應由此門出入。世尊！我知次第之法亦如是。世尊！我知過去之諸阿羅漢、獨覺自現證、平等正覺者。彼世尊由於捨棄能使智慧證悟羸弱之五蓋——愛欲蓋、瞋恚蓋、昏眠蓋（昏沉、睡眠）、掉悔蓋（掉舉、憂悔）、疑惑蓋。令心善住於四念住，如實修習七菩提分而成就無上之平等覺。世尊！我知未來之諸阿羅漢、獨覺自現證、平等正覺

者^セ。彼^ソ世^セ尊^サ由^リ於^リ捨^テ棄^テ能^ク使^ス慧^ハ證^ス悟^ク羸^カ弱^ク之^ヲ五^ツ蓋^ヲ，令^シ心^ヲ善^ク住^ス於^リ四^ツ念^ヲ住^ス，如^ク實^ニ修^ス習^ス七^ツ菩^ツ提^ヲ分^ニ而^テ成^ス就^ス無^ク上^ニ之^ヲ正^ニ等^ニ覺^ス。世^セ尊^サ！我^ハ知^ス現^ニ在^ス之^ヲ阿^ラ羅^漢獨^ニ覺^ス自^ラ現^ニ證^ス、平^ニ等^ニ正^ニ覺^ス者^ハ世^セ尊^サ，由^リ於^リ捨^テ棄^テ能^ク使^ス智^ハ慧^ハ證^ス悟^ク羸^カ弱^ク之^ヲ五^ツ蓋^ヲ，令^シ心^ヲ善^ク住^ス於^リ四^ツ念^ヲ住^ス，如^ク實^ニ修^ス習^ス七^ツ菩^ツ提^ヲ分^ニ而^テ成^ス就^ス無^ク上^ニ之^ヲ正^ニ等^ニ覺^ス。」

17. "No such direct personal knowledge, indeed, is mine, Lord, of the Arahants, the Fully Enlightened Ones of the past, the future, and the present; and yet I have come to know the lawfulness of the Dhamma. Suppose, Lord, a king's frontier fortress was strongly fortified, with strong ramparts and turrets, and it had a single gate, and there was a gatekeeper, intelligent, experienced, and prudent, who would keep out the stranger but allow the friend to enter. As he patrols the path that leads all around the fortress, he does not perceive a hole or fissure in the ramparts even big enough to allow a cat to slip through. So he comes to the conclusion: 'Whatever grosser living things are to enter or leave this city, they will all have to do so just by this gate.' In the same way, Lord, I have come to know the lawfulness of the Dhamma.

For, Lord, all the Blessed Ones, Arahants, Fully Enlightened Ones of the past had abandoned the five hindrances, the mental defilements that weaken wisdom; had well established their minds in the four foundations of mindfulness; had duly cultivated the seven factors of enlightenment, and were fully enlightened in unsurpassed, supreme Enlightenment.

And, Lord, all the Blessed Ones, Arahants, Fully Enlightened Ones of the future will abandon the five hindrances, the mental defilements that weaken wisdom; will well establish their minds in the four foundations of mindfulness; will duly cultivate the seven factors of enlightenment, and will be fully enlightened in unsurpassed, supreme Enlightenment.

And the Blessed One too, Lord, being at present the Arahant, the Fully Enlightened One, has abandoned the five hindrances, the mental defilements that weaken wisdom; has well established his mind in the four foundations of mindfulness; has duly cultivated the seven factors of enlightenment, and is fully enlightened in unsurpassed, supreme Enlightenment."

〔第十七卷 ㊟〕 147. Tatrapī sudamaṃ bhagavā nālandāyaṃ viharanto pāvārikambavane etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti – “iti sīlaṃ, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

於此，世尊住那爛陀，婆瓦利加芒果林，
為諸比丘宣說，種種法要。即：「如是戒、
如是定、如是慧。修習戒成就，則定有大
利益、大果報；修習定成就，則慧有大
利益、大果報；修習慧成就，則心完全由
漏、有漏、無明漏等諸漏解脫。」

18. And also in Nalanda, in the mango grove of Pavarika, the Blessed One often gave counsel to the bhikkhus thus:

"Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

第五品 ☆ 波吒釐村——華氏城

Pāṭaligāma / Pataliputta [18~24]

〔第十八卷 ㊟〕 148. Atha kho bhagavā nāṇḍāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, yena pāṭaligāmo tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāṭaligāmo tadavasari. Assosum kho pāṭaligāmikā upāsakā – “bhagavā kira pāṭaligāmaṃ anuppatto”ti. Atha kho pāṭaligāmikā upāsakā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho pāṭaligāmikā upāsakā bhagavantaṃ etadavocum – “adhivāsetu no, bhante, bhagavā āvasathāgāraṃ”ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho pāṭaligāmikā upāsakā bhagavato adhivāsaṇaṃ viditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena āvasathāgāraṃ tenupasaṅkamiṃsu; upasaṅkamtivā sabbasanthariṃ [sabbasantharitaṃ satthataṃ (syā.), sabbasanthariṃ santhataṃ (ka.)] āvasathāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ patitthāpetvā telapadīpaṃ āropetvā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ atthāṃsu. Ekamantaṃ tthitā kho pāṭaligāmikā upāsakā bhagavantaṃ etadavocum – “sabbasantharisanthataṃ [sabbasanthariṃ santhataṃ (sī. syā. pī. ka.)], bhante, āvasathāgāraṃ, āsanāni paññattāni, udakamaṇiko patitthāpito, telapadīpo āropito; yassadāni, bhante, bhagavā kālaṃ maññatī”ti. Atha kho bhagavā sāyanhasamayaṃ [idaṃ padaṃ vinayamahāvagga na dissati]. Nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena āvasathāgāraṃ tenupasaṅkami; upasaṅkamtivā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthābhimukho [puratthimābhimukho (ka.)] nisīdi. Bhikkhusaṅghopi kho pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimaṃ bhitthiṃ nissāya puratthābhimukho nisīdi bhagavantameva purakkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimaṃ bhitthiṃ nissāya pacchimābhimukhā nisīdiṃsu bhagavantameva purakkhatvā.

爾時，世尊隨意住那爛陀已。言尊者阿難：「然，阿難！我等往赴波吒釐村落。」尊者阿難應諾世尊：「唯然，世尊。」爾時，世尊與大比丘眾俱，往赴波吒釐村落。

爾時，波吒釐村落之優婆塞等，聞世尊到達波吒釐村落。爾時，波吒釐村落之優婆塞等詣世尊之處，詣已，敬禮世尊，卻坐一面，坐已。波吒釐村落之優婆塞等白世尊言：「世尊慈愍，懇請世尊到我等村落上休息堂。」世尊默然而許可。

爾^ル時^ア，波^ハ吒^タ釐^リ村^サ落^カ之^ノ優^ウ婆^サ塞^サ，知^チ世^セ尊^ゾ許^コ可^カ，
 即^ス從^チ座^ザ起^キ，敬^ケ禮^レ圍^ミ繞^マ世^セ尊^ゾ，而^{シテ}往^キ休^ス息^ノ堂^ド，
 至^リ已^ニ，於^ニ休^ス息^ノ堂^ド鋪^キ設^セ諸^サ敷^シ具^ク，安^ニ置^キ水^{スイ}瓶^{ビン}，
 並^ニ懸^ケ掛^ケ油^{アブ}燈^{ドウ}已^ニ，彼^ガ等^ラ再^ヒ詣^ミ世^セ尊^ゾ前^マ，詣^ミ已^ニ，
 敬^ケ禮^レ世^セ尊^ゾ，卻^{シテ}立^チ一^{ヒト}面^{メン}。立^チ一^{ヒト}面^{メン}之^ノ波^ハ吒^タ釐^リ村^サ落^カ之^ノ優^ウ婆^サ塞^サ等^ラ，
 如^ク是^ニ白^ク世^セ尊^ゾ言^フ：

「世^セ尊^ゾ！休^ス息^ノ堂^ド鋪^キ設^セ諸^サ敷^シ具^ク，安^ニ置^キ水^{スイ}瓶^{ビン}，
 並^ニ懸^ケ掛^ケ油^{アブ}燈^{ドウ}已^ニ，世^セ尊^ゾ！今^{イマ}請^ム世^セ尊^ゾ之^ノ適^{タシ}宜^ニ時^{トキ}。」

爾^ル時^ア，世^セ尊^ゾ著^キ下^タ衣^イ，持^テ衣^イ鉢^{ハツ}，與^ニ大^{ダイ}比^ヒ丘^ク眾^{ソウ}俱^ニ，
 往^キ赴^キ休^ス息^ノ堂^ド，至^リ已^ニ，洗^シ足^{ソク}進^シ入^リ休^ス息^ノ堂^ド，
 靠^{ツキ}近^ニ中^{チュウ}央^{オウ}柱^{チュウ}面^{メン}東^{トウ}而^{シテ}坐^ス。比^ヒ丘^ク眾^{ソウ}亦^モ洗^シ足^{ソク}入^リ休^ス息^ノ堂^ド，
 靠^{ツキ}近^ニ西^{セイ}壁^{ヘキ}而^{シテ}坐^ス。波^ハ吒^タ釐^リ村^サ落^カ之^ノ優^ウ婆^サ塞^サ等^ラ，
 洗^シ足^{ソク}入^リ休^ス息^ノ堂^ド，靠^{ツキ}近^ニ東^{トウ}壁^{ヘキ}，向^{シテ}世^セ尊^ゾ面^{メン}西^{セイ}而^{シテ}坐^ス。

19. When the Blessed One had stayed at Nalanda as long as he pleased, he addressed the Venerable Ananda thus:

"Come, Ananda, let us go to Pataligama."

"So be it, Lord."

And the Blessed One took up his abode at Pataligama together with a large community of bhikkhus.

20. Then the devotees of Pataligama came to know: "The Blessed One, they say, has arrived at Pataligama." And they approached the Blessed One, respectfully greeted him, sat down at one side, and addressed him thus: "May the Blessed One, Lord, kindly visit our council hall." And the Blessed One consented by his silence.

21. Knowing the Blessed One's consent, the devotees of Pataligama rose from their seats, respectfully saluted him, and keeping their right sides towards him, departed for the council hall. Then they prepared the council hall by covering the floor all over, arranging seats and water, and setting out an oil lamp. Having done this, they returned to the Blessed One, respectfully greeted him, and standing at one side, announced: "Lord, the council hall is ready, with the floor covered all over, seats and water prepared, and an oil lamp has been set out. Let the Blessed One come, Lord, at his convenience."

22. And the Blessed One got ready, and taking his bowl and robe, went to the council hall together with the company of bhikkhus. After rinsing his feet, the Blessed One entered the council hall and took his seat close to the middle pillar, facing east. The community of bhikkhus, after rinsing their feet, also entered the council hall and took seats near the western wall, facing east, so that the Blessed One was before them. And the devotees of Pataligama, after rinsing their feet and entering the council hall, sat down near the eastern wall, facing west, so that the Blessed One was in front of them.

第一章 ☆ 破戒過患

Dussīlaādīnavā / The Fruits of an Immoral and a Moral Life [19]

〔第十九卷 ㊦〕 149. Atha kho bhagavā pāṭaligāmiḥ upāsake āmantesi – “pañcime, gahapatayo, ādīnavā dussīlassa sīlavipattiyā. Katame pañca? Idha, gahapatayo, dussīlo sīlavipanno pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati. Ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā.

爾時，世尊告波吒釐村落之優婆塞等曰：

「居士等！此是犯戒行惡之無戒者有五失。何等為五耶？」

居士等！先是犯戒行惡之無戒者，因為放逸懶惰而陷於窮困，此是行惡無戒者之第一失。

23. Thereupon the Blessed One addressed the devotees of Pataligama thus: "The immoral man, householders, by falling away from virtue, encounters five perils: great loss of wealth through heedlessness;

Puna caparaṃ, gahapatayo, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati. Ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā.

復次，居士等！犯戒行惡之無戒者，惡名遠播。此是行惡無戒者之第二失。

an evil reputation;

Puna caparaṃ, gahapatayo, dussīlo sīlavipanno yaññadeva parisam upasaṅkamati – yadi khattiyaparisaṃ yadi brāhmaṇaparisaṃ yadi gahapatiparisaṃ yadi samaṇaparisaṃ – avisārado upasaṅkamati maṅkubhūto. Ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā.

復次，居士等！犯戒行惡之無戒者，無論參加任何社團，如刹帝利、婆羅門、居士或沙門，彼皆自覺不安，心意不定。此是行惡無戒者之第三失。

a timid and troubled demeanor in every society, be it that of nobles, brahmins, householders, or ascetics;

Puna caparaṃ, gahapatayo, dussīlo sīlavipanno sammūḷho kālaṅkaroti. Ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyaṃ.

復次，居士等！犯戒行惡之無戒者，死時
 惱亂不安。此是行惡無戒者之第四失。

death in bewilderment;

Puna caparaṃ, gahapatayo, dussīlo sīlavipanno kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyaṃ. Ime kho, gahapatayo, pañca ādīnavā dussīlassa sīlavipattiyaṃ.

復次，居士等！犯戒行惡之無戒者，身壞
 死後生於惡趣、惡趣、苦趣、地獄。

此是行惡無戒者之第五失。居士等！此等
 實犯戒行惡無戒者之五種失。

and, at the breaking up of the body after death, rebirth in a realm of misery, in an unhappy state, in the nether world, in hell.

第二章 ☆ 持戒五得

Sīlavanttaānisamsā [20~21]

〔第二十卷 ㊦〕 150. Pañcime, gahapatayo, ānisamsā sīlavato sīlasampadāya. Katame pañca? Idha, gahapatayo, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati. Ayaṃ paṭhamo ānisamsso sīlavato sīlasampadāya.

居_ヒ士_ノ等_カ！ 由_テ戒_ヲ之_ヲ修_ス行_フ， 此_チ是_レ持_テ戒_ヲ者_ノ之_ヲ五_ヲ得_ル，
何_ニ等_カ為_ス五_ヲ耶_ニ？

居_ヒ士_ノ等_カ！ 守_テ戒_ヲ行_フ善_ヲ之_ヲ持_テ戒_ヲ者_ノ， 因_テ為_ス勤_ク勉_ム精_シ
進_ム， 獲_テ大_ニ財_ヲ富_ム， 此_チ是_レ守_テ戒_ヲ行_フ善_ヲ持_テ戒_ヲ者_ノ之_ヲ第_ニ
一_ニ得_ル。

24. Five blessings, householders, accrue to the righteous man through his practice of virtue: great increase of wealth through his diligence;

Puna caparaṃ, gahapatayo, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati. Ayaṃ dutiyo ānisamsso sīlavato sīlasampadāya.

復_タ次_ニ， 居_ヒ士_ノ等_カ！ 守_テ戒_ヲ行_フ善_ヲ之_ヲ持_テ戒_ヲ者_ノ， 善_ヲ名_ヲ
遠_ニ播_ク， 此_チ是_レ守_テ戒_ヲ行_フ善_ヲ持_テ戒_ヲ者_ノ之_ヲ第_ニ二_ニ得_ル。

a favorable reputation;

Puna caparaṃ, gahapatayo, sīlavā sīlasampanno yaññadeva pariṣaṃ upasaṅkamati – yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi gahapatipariṣaṃ yadi samaṇapariṣaṃ visārado upasaṅkamati amaṅkubhūto. Ayaṃ tatiyo ānisamsso sīlavato sīlasampadāya.

復_タ次_ニ， 居_ヒ士_ノ等_カ！ 守_テ戒_ヲ行_フ善_ヲ之_ヲ持_テ戒_ヲ者_ノ， 無_ク論_ヲ
參_カ加_ハ任_セ何_ニ社_ヲ團_ヲ， 如_ク剎_ヲ帝_ヲ利_ヲ、 婆_ヲ羅_ヲ門_ヲ、 居_ヒ士_ノ
或_ハ沙_ヲ門_ヲ， 彼_レ皆_ハ有_テ自_ラ信_ヲ力_ヲ而_ル心_ヲ志_ヲ安_ヲ泰_ヲ。 此_チ是_レ
守_テ戒_ヲ行_フ善_ヲ持_テ戒_ヲ者_ノ之_ヲ第_ニ三_ニ得_ル。

a confident deportment, without timidity, in every society, be it that of nobles, brahmins, householders, or ascetics;

"Puna caparaṃ, gahapatayo, sīlavā sīlasampanno asammūḷho kālaṅkaroti. Ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya.

復次，居士等！守戒行善之持戒者，死時不惱亂，此是守戒行善持戒者之第四得。

a serene death;

Puna caparaṃ, gahapatayo, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya. Ime kho, gahapatayo, pañca ānisaṃsā sīlavato sīlasampadāyā"ti.

復次，居士等！守戒行善之持戒者，身壞死後，生於善處天界。此是守戒行善持戒者之第五得。居士等！此等是守戒，持戒者之五得。」

and, at the breaking up of the body after death, rebirth in a happy state, in a heavenly world."

〔第二十一卷 ㊟〕 151. Atha kho bhagavā pāṭaligāṃhika upāsake bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi – "abhikkantā kho, gahapatayo, ratti, yassadāni tumhe kālaṃ maññathā"ti. "Evaṃ, bhante"ti kho pāṭaligāṃhikā upāsakā bhagavato paṭissutvā uttāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. Atha kho bhagavā acirapakkantesu pāṭaligāṃhikesu upāsakesu suññāgāraṃ pāvisi.

爾時，世尊對波吒釐村落之優婆塞等開示法要至深於夜，忠告、鼓勵，使彼等皆大歡喜並使之離去。謂：「居士等！已至深夜，應知時宜。」

波吒釐村落之優婆塞等應諾世尊：「唯然，世尊。」時，世尊，於波吒釐村落之優婆塞等離去後，即入靜室。

25. And the Blessed One spent much of the night instructing the devotees of Pataligama in the Dhamma, rousing, edifying, and gladdening them, after which he dismissed them, saying: "The night is far advanced, householders. You may go at your convenience."

"So be it, Lord." And the devotees of Pataligama rose from their seats, respectfully saluted the Blessed One, and keeping their right sides towards him, departed. And the Blessed One, soon after their departure, retired into privacy.

第三章 ☆ 華氏築城

Pāṭaliputtanagaramāpanaṃ [22~23]

〔第二十二卷 ㊦〕 152. Tena kho pana samayena sunidhavassakārā [sunīdhavassakārā (syā. ka.)] magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibāhāya. Tena samayena sambahulā devatāyo sahasseva [sahassasseva (sī. pī. ka.), sahasseva (ṭikāyaṃ pāṭhantaram), sahasasahasveva (udānaṭṭhakathā)] pāṭaligāme vatthūni pariggaṇhanti. Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena tā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo. Atha kho bhagavā rattiyā paccūsasamayaṃ paccutthāya āyasmantaṃ ānandaṃ āmantesi – “ke nu kho [ko nu kho (sī. syā. pī. ka.)], ānanda, pāṭaligāme nagaraṃ māpentī”ti [māpetīti (sī. syā. pī. ka.)]? “Sunidhavassakārā, bhante, magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibāhāya”ti. “Seyyathāpi, ānanda, devehi tāvatimsehi saddhiṃ mantetvā, evameva kho, ānanda, sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibāhāya. Idhāhaṃ, ānanda, addasaṃ dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo. Yasmiṃ, ānanda, padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yāvatā, ānanda, ariyaṃ āyatanaṃ yāvatā vaṇippatho idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanaṃ. Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti – aggito vā udakato vā mithubhedā vā”ti.

爾時，摩揭陀大_カ臣須_ニ陀_ト與_ニ禹_リ舍_セ，為_ス防禦_シ。跋耆_ハ人_ノ之_ヲ侵_ム入_ル。於_ニ波_ハ吒_ト釐_リ村_ノ落_ノ築_キ城_ヲ塞_ム。其_ノ時_ニ有_ニ眾_ハ多_シ之_ヲ天_ノ神_ハ，於_ニ波_ハ吒_ト釐_リ村_ノ落_ノ計_シ劃_シ數_ハ千_ノ之_ヲ宅_ノ地_ヲ。屬_ス於_ニ有_ニ力_ハ天_ノ神_ハ之_ヲ宅_ノ地_ヲ；彼_ノ等_ハ則_チ勸_ム引_ル有_ニ力_ハ之_ヲ國_ノ王_ハ大_カ臣_ハ往_キ此_ノ處_ニ建_キ築_キ住_ス宅_ヲ。屬_ス於_ニ中_ニ等_ハ天_ノ神_ハ之_ヲ宅_ノ地_ヲ，彼_ノ等_ハ則_チ勸_ム引_ル中_ニ等_ハ之_ヲ國_ノ王_ハ大_カ臣_ハ往_キ其_ノ處_ニ建_キ築_キ住_ス居_ル，屬_ス於_ニ下_ニ等_ハ天_ノ神_ハ之_ヲ宅_ノ地_ヲ，彼_ノ等_ハ則_チ勸_ム引_ル下_ニ等_ハ之_ヲ國_ノ王_ハ大_カ臣_ハ往_キ其_ノ處_ニ建_キ築_キ住_ス居_ル。

爾時，世尊以超人清淨之天眼，見彼數千之神天於波吒釐村落構劃宅地。世尊於晨早時分起來，言尊者阿難曰：

「阿難！在波吒釐村落建築城塞者是誰耶？」

「世尊！摩揭陀之大臣須尼陀與禹舍，為防禦跋耆人之侵入，於波吒釐村落建築城塞。」

「阿難！摩揭陀之大臣須尼陀與禹舍為防禦跋耆人，於波吒釐村落建築城塞，彼等恰與三十三天神談約。如是，阿難！我以清淨超人之天眼，見有數千之神天，於波吒釐村落建築劃宅地。屬於有力天神之宅地，彼等則勸引有力國王大臣，往其處建築住居。屬於中等天神之宅地，彼等則勸引中等國王大臣，往其處建築住居。屬於下等天神之宅地，彼等則勸引下等國王大臣，往其處建築住居。阿難！當聖者常往還及商賈聚集時，此華氏城則成為大都市及物貨之集散地。然，此華氏城有三種危險。一即由火，二即由水，三即由朋友之不和。」

26. At that time Sunidha and Vassakara, the chief ministers of Magadha, were building a fortress at Pataligama in defense against the Vajjis. And deities in large numbers, counted in thousands, had taken possession of sites at Pataligama. In the region where deities of great power prevailed, officials of great power were bent on constructing edifices; and where deities of medium power and lesser power prevailed, officials of medium and lesser power were bent on constructing edifices.

27. And the Blessed One saw with the heavenly eye, pure and transcending the faculty of men, the deities, counted in thousands, where they had taken possession of sites in Pataligama. And rising before the night was spent, towards dawn, the Blessed One addressed the Venerable Ananda thus: "Who is it, Ananda, that is erecting a city at Pataligama?"

"Sunidha and Vassakara, Lord, the chief ministers of Magadha, are building a fortress at Pataligama, in defence against the Vajjis."

28. "It is, Ananda, as if Sunidha and Vassakara had taken counsel with the gods of the Thirty-three. For I beheld, Ananda, with the heavenly eye, pure and transcending the faculty of men, a large number of deities, counted in thousands, that have taken possession of sites at Pataligama. In the

region where deities of great power prevail, officials of great power are bent on constructing edifices; and where deities of medium and lesser power prevail, officials of medium and lesser power are bent on constructing edifices. Truly, Ananda, as far as the Aryan race extends and trade routes spread, this will be the foremost city Pataliputta, a trade-center. But Pataliputta, Ananda, will be assailed by three perils - fire, water, and dissension."

〔第二十三卷 ㊟〕 153. Atha kho sunidhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ atṭhaṃsu, ekamantaṃ ṭhitā kho sunidhavassakārā magadhamahāmattā bhagavantaṃ etadavocuṃ – "adhivāsetu no bhavaṃ gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṅghenā"ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho sunidhavassakārā magadhamahāmattā bhagavato adhivāsanaṃ viditvā yena sako āvasatho tenupasaṅkamiṃsu; upasaṅkamitvā sake āvasathe paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesuṃ – "kālo, bho gotama, niṭṭhitaṃ bhattaṃ"ti.

爾^ル時^ア， 摩^マ揭^ケ陀^ダ大^タ臣^シ須^ス尼^ニ陀^ダ及^ハ禹^ウ舍^セ詣^キ世^セ尊^尊之^ニ處^ニ， 詣^キ已^ニ， 互^互與^ハ世^セ尊^尊問^タ訊^ス， 交^交談^タ禮^レ儀^儀之^ニ語^ハ後^ハ， 卻^却立^リ一^一面^ニ。 立^リ於^於一^一面^ニ之^ニ摩^マ揭^ケ陀^ダ大^タ臣^シ須^ス尼^ニ陀^ダ及^ハ禹^ウ舍^セ， 如^如是^ニ白^ク世^セ尊^尊言^ハ： 「願^ハ尊^尊者^者瞿^瞿曇^曇與^ハ大^大比^比丘^丘眾^眾俱^俱， 今^今日^日赴^ス我^我等^等住^住家^家納^ナ受^ス供^供餐^餐。」 世^セ尊^尊默^シ然^ニ承^シ諾^ス。

爾^ル時^ア， 摩^マ揭^ケ陀^ダ大^タ臣^シ須^ス尼^ニ陀^ダ及^ハ禹^ウ舍^セ知^知世^セ尊^尊之^ニ承^シ諾^ス， 則^則各^各自^自還^ル家^家。 歸^歸家^家後^後即^即備^備辦^ハ美^美味^味之^ニ嚼^嚼食^食、 噉^噉食^食已^ニ， 來^來白^ク世^セ尊^尊言^ハ： 「世^セ尊^尊！ 食^食事^事已^ニ備^ハ， 請^ク知^知時^時宜^ニ。」

29. Then Sunidha and Vassakara went to the Blessed One, and after courteous greeting to the Blessed One, and exchanging many pleasant words, they stood at one side and addressed him thus: "May the Venerable Gotama please accept our invitation for tomorrow's meal, together with the community of bhikkhus." And the Blessed One consented by his silence.

30. Knowing the Blessed One's consent, Sunidha and Vassakara departed for their own abodes, where they had choice food, hard and soft, prepared. And when it was time, they announced to the Blessed One: "It is time, Venerable Gotama; the meal is ready."

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena sunidhavassakārānaṃ magadhamahāmattānaṃ āvasatho tenupasaṅkami; upasaṅkamtvā paññatte āsane nisīdi. Atha kho sunidhavassakārā magadhamahāmattā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādaniyena bhojanīyena sahatthā santappesuṃ sampavāresuṃ. Atha kho sunidhavassakārā magadhamahāmattā bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho sunidhavassakāre magadhamahāmatte bhagavā imāhi gāthāhi anumodi –

爾時，世尊於清晨著下衣，持鉢、衣，與比丘眾俱往赴摩揭陀大_臣須_尼陀、禹舍之家。至已，坐於所設之座，時，摩揭陀大_臣須_尼陀、禹舍，對於以佛陀為上首及比丘僧，親手供奉美味之嚼食、噉食以至滿足為止。時，摩揭陀須_尼陀、禹舍見世尊食竟，洗手及鉢，取一低座，坐於一面。

對於坐於一面之摩揭陀大_臣須_尼陀及禹舍，世尊以此偈讚曰：

Thereupon the Blessed One got ready in the forenoon, and taking bowl and robe, he went together with the community of bhikkhus to the abode of Sunidha and Vassakara, where he took the seat prepared for him. And Sunidha and Vassakara themselves attended on the community of bhikkhus headed by the Buddha, and served them with choice food, hard and soft. When the Blessed One had finished his meal and had removed his hand from the bowl, they took low seats and sat down at one side.

31. And the Blessed One thanked them with these stanzas:

Yasmim padese kappeti, vāsaṃ paṇḍitajātiyo;

Sīlavantettha bhojetvā, saññate brahmacārayo [brahmacārino (syā.)].

Yā tattha devatā āsuṃ, tāsāṃ dakkhiṇamādise;

Tā pūjitā pūjayanti [pūjitā pūjayanti naṃ (ka.)], mānitā mānayanti naṃ.

Tato naṃ anukampanti, mātā puttava orasaṃ;

Devatānukampito poso, sadā bhadraṇi passatī"ti.

任^四何^一之^二智^三者^四
 居^五住^六於^七此^八地^九
 其^{一〇}處^{一一}持^{一二}淨^{一三}戒^{一四}
 守^{一五}護^{一六}梵^{一七}行^{一八}者^{一九}
 其^{二〇}處^{二一}有^{二二}都^{二三}神^{二四}
 供^{二五}養^{二六}於^{二七}彼^{二八}等^{二九}
 互^{三〇}尊^{三一}互^{三二}相^{三三}敬^{三四}
 互^{三五}敬^{三六}互^{三七}崇^{三八}重^{三九}
 如^{四〇}是^{四一}慈^{四二}待^{四三}彼^{四四}
 如^{四五}母^{四六}抱^{四七}己^{四八}子^{四九}
 為^{五〇}神^{五一}所^{五二}惠^{五三}顧^{五四}
 則^{五五}見^{五六}常^{五七}幸^{五八}福^{五九}

Wherever he may dwell, the prudent man Ministers to the chaste and virtuous; And having to these worthy ones made gifts, He shares his merits with the local devas. And so revered, they honor him in turn, Are gracious to him even as a mother Is towards her own, her only son; And he who thus enjoys the devas' grace, And is by them beloved, good fortune sees.

Atha kho bhagavā sunidhavassakāre magadhamahāmatte imāhi gāthāhi anumoditvā utthāyāsanā pakkāmi.

時^一，世^二尊^三以^四偈^五讚^六摩^七揭^八陀^九大^{一〇}臣^{一一}須^{一二}尼^{一三}陀^{一四}及^{一五}禹^{一六}舍^{一七}
 已^{一八}，即^{一九}從^{二〇}座^{二一}起^{二二}而^{二三}行^{二四}去^{二五}。

After this, the Blessed One rose from his seat and departed.

第四章 ☆ 世尊渡河

Crossing the Ganges [24]

〔第二十四卷 ㊟〕 154. Tena kho pana samayena sunidhavassakārā magadhamahāmattā bhagavantam piṭṭhito piṭṭhito anubandhā honti – “yenajja samaṇo gotamo dvārena nikkhamissati, taṃ gotamadvāraṃ nāma bhavissati. Yena tithena gaṅgaṃ nadiṃ tarissati, taṃ gotamatitthaṃ nāma bhavissati”ti. Atha kho bhagavā yena dvārena nikkhami, taṃ gotamadvāraṃ nāma ahosi. Atha kho bhagavā yena gaṅgā nadī tenupasaṅkami. Tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā kākaṭṭhā. Appekacce manussā nāvaṃ pariyesanti, appekacce uḷumpaṃ pariyesanti, appekacce kullaṃ bandhanti apārā [pārā (sī. syā. ka.), orā (vi. mahāvagga)], pārāṃ gantukāmā. Atha kho bhagavā – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – gaṅgāya nadiyā orimatīre antarahito pārimatīre paccuṭṭhāsi saddhiṃ bhikkhusaṅghena. Addasā kho bhagavā te manusse appekacce nāvaṃ pariyesante appekacce uḷumpaṃ pariyesante appekacce kullaṃ bandhante apārā pārāṃ gantukāme. Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

爾時，摩揭陀大君須尼陀及禹舍隨世尊後而語言曰：「今日世尊從某門出，其門則名為『瞿曇門』，從其渡頭渡河，其渡頭則名為『瞿曇渡』。於此，世尊所從出門，名為『瞿曇門』。」

時，世尊走近恆河邊。其時，恆河水漲滿，如同鴉鵲可飲程度（水淹及岸）。欲渡彼岸者，或求舟、或求筏、或結桴。其時，世尊猶如力士伸屈腕、或屈伸腕間，不見在恆河之此岸，與大比丘眾，俱立於彼岸。

時，世尊見求舟、或求筏、或結桴之欲渡河者，世尊遂自說偈曰：

32. Then Sunidha and Vassakara followed behind the Blessed One, step by step, saying: "Through whichever gate the recluse Gotama will depart today, that we will name the Gotama-gate; and the ford by which he will cross the river Ganges shall be named the Gotama-ford." And so it came to pass, where the gate was concerned.

33. But when the Blessed One came to the river Ganges, it was full to the brim, so that crows could drink from it. And some people went in search of a boat or float, while others tied up a raft, because

they desired to get across. But the Blessed One, as quickly as a strong man might stretch out his bent arm or draw in his outstretched arm, vanished from this side of the river Ganges, and came to stand on the yonder side.

34. And the Blessed One saw the people who desired to cross searching for a boat or float, while others were binding rafts. And then the Blessed One, seeing them thus, gave forth the solemn utterance:

Ye taranti añṇavaṃ saraṃ, setuṃ katvāna visajja pallalāni;
Kullañhi jano bandhati [kullaṃ jano ca bandhati (syā.), kullaṃ hi jano pabandhati (sī. pī.
ka.)], tiṇṇā [nitiṇṇā, na tiṇṇā (ka.)] medhāvino janā”ti.

世^セ人^ニ結^ヒ籠^カ筏^フ
捨^セ深^フ處^ニ造^ス橋^ヲ
欲^ハ渡^ク海^ヲ湖^ヲ者^ノ
渡^ク之^ヲ為^ス智^ク者^ノ

*They who have bridged the ocean vast, Leaving the lowlands far behind, While others still their frail
rafts bind, Are saved by wisdom unsurpassed.*

Paṭhamabhāṇavāro.

[1~24] 第一誦品結束

第二誦品 經拘利村

Part Two: The Journey to Vesali [25~35]

～記佛從拘利村到竹林村之事～

〔第二十五卷 ㊟〕 155. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi –
 "āyāmānanda, yena koṭigāmo tenupasaṅkamissāmā"ti. "Evaṃ, bhante"ti kho āyasmā ānando
 bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena koṭigāmo
 tadavasari. Tatra sudamā bhagavā koṭigāme viharati. Tatra kho bhagavā bhikkhū āmantesi –

爾^ル時^ノ， 世^ハ尊^ハ言^ハ尊^ハ者^ニ阿^ニ難^ニ曰^セ： 「然^ル， 阿^ニ難^ニ！
 我^ガ等^ガ往^キ赴^キ拘^リ利^カ村^ニ落^カ。[」]
 尊^ハ者^ニ阿^ニ難^ニ應^ニ諾^セ世^ハ尊^ハ： 「唯^ニ然^ル， 世^ハ尊^ハ。[」] 爾^ル
 時^ノ， 世^ハ尊^ハ與^ニ大^ニ比^ニ丘^ニ眾^ニ俱^ニ， 往^キ赴^キ拘^リ利^カ村^ニ落^カ。
 至^キ已^ニ， 世^ハ尊^ハ住^ニ於^ニ拘^リ利^カ村^ニ落^カ。

時^ノ， 世^ハ尊^ハ告^ニ諸^ニ比^ニ丘^ニ曰^セ：

1. Now the Blessed One spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to Kotigama."

"So be it, Lord." And the Blessed One took up his abode at Kotigama together with a large community of bhikkhus.

2. And the Blessed One addressed the bhikkhus, saying:

第一品 ☆ 見四聖諦

Ariyasaccakathā / The Four Noble Truths [25]

"Catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañca. Katamesaṃ catunnaṃ?"

「諸比丘！因為不隨覺、不洞察『四聖諦』，我與汝等，長久以來，流轉於生死。四者何耶？」

"Bhikkhus, it is through not realizing, through not penetrating the Four Noble Truths that this long course of birth and death has been passed through and undergone by me as well as by you. What are these four?"

Dukkhaṃ, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañca.

① 諸比丘！因為不隨覺、不洞察：『苦聖諦』，我與汝等，長久以來，流轉生、死。

They are the noble truth of suffering;

Dukkhasamudayassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañca.

② 諸比丘！因為不隨覺、不洞察：『苦集聖諦』，我與汝等，長久以來，流轉生、死。

the noble truth of the origin of suffering;

Dukkhanirodhaṃ, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañca.

③ 諸比丘！因為不隨覺、不洞察：『苦滅聖諦』，我與汝等，長久以來，流轉生、死。

the noble truth of the cessation of suffering;

Dukkhanirodhagāminiyā paṭipadāya, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañca.

④ 諸比丘！因為不隨覺、不洞察：『達苦滅道聖諦』，我與汝等，長久以來，流轉生_レ死_レ。

and the noble truth of the way to the cessation of suffering.

第一節 見「苦聖諦」 [25]

Tayidaṃ, bhikkhave, dukkhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ,

① 然，諸比丘！隨覺、洞察：『苦聖諦』；

But now, bhikkhus, that these have been realized and penetrated,

第二節 見「集聖諦」 [25]

dukkhasamudayaṃ [dukkhasamudayo (syā.)] ariyasaccaṃ anubuddhaṃ paṭividdhaṃ,

② 隨覺、洞察：『苦集聖諦』；

第三節 見「滅聖諦」 [25]

dukkhanirodhaṃ [dukkhanirodho (syā.)] ariyasaccaṃ anubuddhaṃ paṭividdhaṃ,

③ 隨覺、洞察：『苦滅聖諦』；

第四節 見「道聖諦」 [25]

dukkhanirodhagāmini paṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ,

④ 隨覺、洞察：『達苦滅道聖諦』，

ucchinnā bhavataṇhā, khīṇā bhavanetti, natthidāni punabbhavo"ti. Idamavoca bhagavā.

則滅有愛，有愛盡時，從此則無，後有之過患。』世尊如此說完。

cut off is the craving for existence, destroyed is that which leads to renewed becoming, and there is no fresh becoming." Thus it was said by the Blessed One.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

善逝復說偈曰：

3. And the Happy One, the Master, further said:

“Catunnaṃ ariyasaccānaṃ, yathābhūtaṃ adassanā;

不如實知四聖諦

Through not seeing the Four Noble Truths,

Samṣitaṃ dīghamaddhānaṃ, tāsū tāsveva jātisū.

故生死流轉道長

Long was the weary path from birth to birth.

Tāni etāni diṭṭhāni, bhavanetti samūhatā;

見彼聖道絕有因

When these are known, removed is rebirth's cause,

Ucchinnaṃ mūlaṃ dukkhassa, natthi dāni punabbhavo”ti.

苦根已斷無再生

The root of sorrow plucked; then ends rebirth.

第二品 ☆ 住拘利村 *At Kotigama [25]*

Tatrapī sudaṃ bhagavā koṭigāme viharanto etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti – “iti sīlaṃ, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitam cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

復次，世尊住拘利村落，亦對諸比丘如是宣說法要。即：「如是戒、如是定、如是慧。修習戒成就，則定有大利益、大果報；修習定成就，則慧有大利益、大果報；修習慧成就，則心完全由慾漏、有漏、無明漏等之諸漏解脫。」

4. And also at Kotigama the Blessed One often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

第三品 ☆ 修行果位

Anāvattidhammasambodhiparāyaṇā / The Four Specific Attainments [26~27]

〔第二十六卷 ㊟〕 156. Atha kho bhagavā koṭigāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, yena nātikā [nādikā (syā. pī.)] tenupaṇkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nātikā tadavasari. Tatrapi sudaṃ bhagavā nātike viharati giṇṇakāvasathe. Atha kho āyasmā ānando yena bhagavā tenupasaṇkami; upasaṇkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – “sāḷho nāma, bhante, bhikkhu nātike kālaṇkato, tassa kā gati, ko abhisamparāyo? Nandā nāma, bhante, bhikkhunī nātike kālaṇkatā, tassā kā gati, ko abhisamparāyo? Sudatto nāma, bhante, upāsako nātike kālaṇkato, tassa kā gati, ko abhisamparāyo? Sujātā nāma, bhante, upāsikā nātike kālaṇkatā, tassā kā gati, ko abhisamparāyo? Kukkuṭo [kakudho (syā.)] nāma, bhante, upāsako nātike kālaṇkato, tassa kā gati, ko abhisamparāyo? Kālīmbo [kāliṅgo (pī.), kārāḷimbo (syā.)] nāma, bhante, upāsako...pe... nikaṭo nāma, bhante, upāsako... kaṭissaho [kaṭissabho (sī. pī.)] nāma, bhante, upāsako... tuṭṭho nāma, bhante, upāsako... santuṭṭho nāma, bhante, upāsako... bhaddo [bhaṭo (syā.)] nāma, bhante, upāsako... subhaddo [subhaṭo (syā.)] nāma, bhante, upāsako nātike kālaṇkato, tassa kā gati, ko abhisamparāyo”ti?

時^ア， 世^ア尊^ア於^レ拘^カ利^リ村^ム落^セ隨^ス意^ニ住^ミ已^ニ， 言^フ尊^ア者^セ阿^ヤ難^ニ曰^{ハセ}： 「然^ニ， 阿^ヤ難^ニ！ 我^ガ等^ガ往^キ赴^キ那^ニ提^ニ迦^ニ。」

尊^ア者^セ阿^ヤ難^ニ應^ニ諾^ス世^ア尊^ア： 「唯^ニ然^ニ， 世^ア尊^ア。」 爾^ニ時^ア， 世^ア尊^ア與^ニ大^カ比^ヒ丘^ニ眾^ガ俱^ニ， 往^キ赴^キ那^ニ提^ニ迦^ニ。

至^ニ已^ニ， 世^ア尊^ア住^ミ於^レ那^ニ提^ニ迦^ニ之^ノ繁^ニ耆^ニ迦^ニ精^ニ舍^ニ。

爾^ニ時^ア， 尊^ア者^セ阿^ヤ難^ニ， 詣^ニ世^ア尊^ア之^ノ處^ニ， 詣^ニ已^ニ， 敬^ニ禮^ス世^ア尊^ア， 卻^ニ坐^ス一^ニ面^ニ， 坐^ス於^レ一^ニ面^ニ之^ノ尊^ア者^セ阿^ヤ難^ニ， 如^ニ是^ニ白^ス世^ア尊^ア言^フ：

「世^ア尊^ア！ 有^ニ名^ニ為^ス遮^セ樓^ニ比^ヒ丘^ニ， 死^ハ在^ニ那^ニ提^ニ迦^ニ。 彼^ガ趣^ニ生^ス於^レ何^ニ處^ニ， 死^ハ後^ノ之^ノ狀^ニ態^ニ如^ニ何^ニ？

世^ア尊^ア！ 有^ニ名^ニ為^ス難^ニ陀^ニ比^ヒ丘^ニ尼^ニ， 死^ハ在^ニ那^ニ提^ニ迦^ニ。 彼^ガ尼^ニ趣^ニ生^ス何^ニ處^ニ， 死^ハ後^ノ之^ノ狀^ニ態^ニ如^ニ何^ニ？

世^ア尊^ア！ 有^ニ名^ニ為^ス須^ス達^ニ哆^ニ優^ニ婆^ニ塞^ニ， 死^ハ在^ニ那^ニ提^ニ迦^ニ。 彼^ガ趣^ニ生^ス何^ニ處^ニ， 死^ハ後^ノ之^ノ狀^ニ態^ニ如^ニ何^ニ？

世^ア尊^ア！ 有^ニ名^ニ為^ス善^ニ生^ニ優^ニ婆^ニ夷^ニ， 死^ハ在^ニ那^ニ提^ニ迦^ニ。

彼^ハ女^ニ趣^シ生^ス何^レ處^ニ， 死^ハ後^ニ狀^ニ態^ニ如^ク何^レ？

世^ハ尊^ヲ！ 有^ク名^ニ為^ス卡^ニ具^ニ陀^ニ優^ニ婆^ニ塞^ニ， 死^ハ在^リ那^ニ提^ニ迦^ニ。

彼^ハ趣^シ生^ス何^レ處^ニ， 死^ハ後^ニ狀^ニ態^ニ如^ク何^レ？

世^ハ尊^ヲ！ 有^ク名^ニ為^ス迦^ニ陵^ニ伽^ニ優^ニ婆^ニ塞^ニ， 死^ハ在^リ那^ニ提^ニ迦^ニ。

彼^ハ趣^シ生^ス何^レ處^ニ， 死^ハ後^ニ狀^ニ態^ニ如^ク何^レ？

世^ハ尊^ヲ！ 有^ク名^ニ為^ス尼^ニ迦^ニ吒^ニ優^ニ婆^ニ塞^ニ， 死^ハ在^リ那^ニ提^ニ迦^ニ。

彼^ハ趣^シ生^ス何^レ處^ニ， 死^ハ後^ニ狀^ニ態^ニ如^ク何^レ？

世^ハ尊^ヲ！ 有^ク名^ニ為^ス迦^ニ提^ニ沙^ニ跋^ニ優^ニ婆^ニ塞^ニ， 死^ハ在^リ那^ニ提^ニ迦^ニ。
 彼^ハ趣^シ生^ス何^レ處^ニ， 死^ハ後^ニ狀^ニ態^ニ如^ク何^レ？

世^ハ尊^ヲ！ 有^ク名^ニ為^ス睹^ニ達^ニ優^ニ婆^ニ塞^ニ， 死^ハ在^リ那^ニ提^ニ迦^ニ。

彼^ハ趣^シ生^ス何^レ處^ニ， 死^ハ後^ニ狀^ニ態^ニ如^ク何^レ？

世^ハ尊^ヲ！ 有^ク名^ニ為^ス山^ニ睹^ニ達^ニ優^ニ婆^ニ塞^ニ， 死^ハ在^リ那^ニ提^ニ迦^ニ。

彼^ハ趣^シ生^ス何^レ處^ニ， 死^ハ後^ニ狀^ニ態^ニ如^ク何^レ？

世^ハ尊^ヲ！ 有^ク名^ニ為^ス婆^ニ頭^ニ樓^ニ優^ニ婆^ニ塞^ニ， 死^ハ在^リ那^ニ提^ニ迦^ニ。

彼^ハ趣^シ生^ス何^レ處^ニ， 死^ハ後^ニ狀^ニ態^ニ如^ク何^レ？

世^ハ尊^ヲ！ 有^ク名^ニ為^ス蘇^ニ婆^ニ頭^ニ樓^ニ， 死^ハ在^リ那^ニ提^ニ迦^ニ。 彼^ハ趣^シ生^ス何^レ處^ニ， 死^ハ後^ニ狀^ニ態^ニ如^ク何^レ？ 」

5. When the Blessed One had stayed at Kotigama as long as he pleased, he spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to Nadika."

"So be it, Lord." And the Blessed One took up his abode in Nadika together with a large community of bhikkhus, staying in the Brick House.

6. Then the Venerable Ananda approached the Blessed One and, after greeting him respectfully, sat down at one side. And he said to the Blessed One: "Here in Nadika, Lord, there have passed away the bhikkhu Salha and the bhikkhuni Nanda. Likewise there have passed away the layman Sudatta and the laywoman Sujata; likewise the layman Kakudha, Kalinga, Nikata, Katissabha, Tuttha, Santuttha, Bhadda, and Subhadda. What is their destiny, Lord? What is their future state?"

〔第二十七卷 ㊟〕 157. "Sāḷho, ānanda, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. Nandā, ānanda, bhikkhunī pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyini anāvattidhammā tasmā lokā. Sudatto, ānanda, upāsako tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissati. Sujātā, ānanda, upāsikā tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā [parāyaṇā (sī. syā. pī. ka.)]. Kukkuṭo, ānanda, upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā. Kālīmbo, ānanda, upāsako...pe... nikaṭo, ānanda, upāsako... kaṭissaho, ānanda, upāsako... tuṭṭho, ānanda, upāsako ... santuṭṭho, ānanda, upāsako... bhaddo, ānanda, upāsako... subhaddo, ānanda, upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā. Paropaññāsaṃ, ānanda, nātike upāsakā kālaṅkatā, pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā. Sādhikā navuti [chādhikā navuti (syā.)], ānanda, nātike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmīno sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti. Sātirekāni [dasātirekāni (syā.)], ānanda, pañcasatāni nātike upāsakā kālaṅkatā, tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

「阿難！遮樓比丘，於此世自身漏盡，了知、實證。到達無漏心解脫、慧解脫而住。

阿難！難陀比丘尼，斷五下分結，化生天界，於其處滅後，不再還此世。

阿難！須達哆優婆塞，已斷三結，並漸次滅貪、瞋、痴，證斯陀含果，再一一次，還歸此世，即得苦滅。

阿難！善生優婆夷，已斷三結，證須陀恆果，不墮惡趣，乃到達正覺。

阿難！卡具陀優婆塞，已斷五下分結，化生天界，於其處滅後，不再還此世。

阿難！迦陵伽優婆塞，已斷五下分結，化生天界，於其處滅後，不再還此世。

阿難！尼迦吒優婆塞，已斷五下分結，化生天界，於其處滅後，不再還此世。

阿難！迦提沙跋優婆塞，已斷五下分結，化生天界，於其處滅後，不再還此世。

阿難！睹達優婆塞，已斷五下分結，化生

天^{ㄊㄩㄢˊ}界^{ㄑㄩㄞˋ}， 於^{ㄌㄨˊ}其^{ㄑㄩˊ}處^{ㄘㄨˋ}滅^{ㄇㄧㄝˋ}後^{ㄏㄨㄟˋ}， 不^{ㄅㄨˋ}再^{ㄗㄞˋ}還^{ㄩㄢˊ}此^{ㄘㄩˇ}世^{ㄕㄨˋ}。

阿^{ㄞˊ}難^{ㄋㄢˊ}！ 山^{ㄕㄨㄢˊ}睹^{ㄉㄨˇ}達^{ㄉㄚˊ}優^{ㄩㄠˊ}婆^{ㄆㄛˊ}塞^{ㄙㄞˊ}， 已^{ㄧˇ}斷^{ㄉㄨㄢˋ}五^{ㄨˋ}下^{ㄒㄚˋ}分^{ㄈㄣˊ}結^{ㄑㄩㄝˊ}， 化^{ㄏㄨㄚˋ}生^{ㄕㄨㄢˊ}天^{ㄊㄩㄢˊ}界^{ㄑㄩㄞˋ}， 於^{ㄌㄨˊ}其^{ㄑㄩˊ}處^{ㄘㄨˋ}滅^{ㄇㄧㄝˋ}後^{ㄏㄨㄟˋ}， 不^{ㄅㄨˋ}再^{ㄗㄞˋ}還^{ㄩㄢˊ}此^{ㄘㄩˇ}世^{ㄕㄨˋ}。

阿^{ㄞˊ}難^{ㄋㄢˊ}！ 婆^{ㄆㄛˊ}頭^{ㄊㄡˊ}樓^{ㄌㄡˊ}優^{ㄩㄠˊ}婆^{ㄆㄛˊ}塞^{ㄙㄞˊ}， 已^{ㄧˇ}斷^{ㄉㄨㄢˋ}五^{ㄨˋ}下^{ㄒㄚˋ}分^{ㄈㄣˊ}結^{ㄑㄩㄝˊ}， 化^{ㄏㄨㄚˋ}生^{ㄕㄨㄢˊ}天^{ㄊㄩㄢˊ}界^{ㄑㄩㄞˋ}， 於^{ㄌㄨˊ}其^{ㄑㄩˊ}處^{ㄘㄨˋ}滅^{ㄇㄧㄝˋ}後^{ㄏㄨㄟˋ}， 不^{ㄅㄨˋ}再^{ㄗㄞˋ}還^{ㄩㄢˊ}此^{ㄘㄩˇ}世^{ㄕㄨˋ}。

阿^{ㄞˊ}難^{ㄋㄢˊ}！ 蘇^{ㄕㄨˊ}婆^{ㄆㄛˊ}頭^{ㄊㄡˊ}樓^{ㄌㄡˊ}優^{ㄩㄠˊ}婆^{ㄆㄛˊ}塞^{ㄙㄞˊ}， 已^{ㄧˇ}斷^{ㄉㄨㄢˋ}五^{ㄨˋ}下^{ㄒㄚˋ}分^{ㄈㄣˊ}結^{ㄑㄩㄝˊ}， 化^{ㄏㄨㄚˋ}生^{ㄕㄨㄢˊ}天^{ㄊㄩㄢˊ}界^{ㄑㄩㄞˋ}， 於^{ㄌㄨˊ}其^{ㄑㄩˊ}處^{ㄘㄨˋ}滅^{ㄇㄧㄝˋ}後^{ㄏㄨㄟˋ}， 不^{ㄅㄨˋ}再^{ㄗㄞˋ}還^{ㄩㄢˊ}此^{ㄘㄩˇ}世^{ㄕㄨˋ}。

阿^{ㄞˊ}難^{ㄋㄢˊ}！ 死^{ㄕㄨˇ}於^{ㄌㄨˊ}那^{ㄋㄚˊ}提^{ㄊㄧˊ}迦^{ㄑㄩㄝˊ}， 五^{ㄨˋ}十^{ㄒㄩˊ}人^{ㄖㄣˊ}以^{ㄧˇ}上^{ㄕㄨˋ}之^{ㄘㄩˊ}優^{ㄩㄠˊ}婆^{ㄆㄛˊ}塞^{ㄙㄞˊ}， 皆^{ㄑㄩㄝˊ}已^{ㄧˇ}斷^{ㄉㄨㄢˋ}五^{ㄨˋ}下^{ㄒㄚˋ}分^{ㄈㄣˊ}結^{ㄑㄩㄝˊ}， 化^{ㄏㄨㄚˋ}生^{ㄕㄨㄢˊ}天^{ㄊㄩㄢˊ}界^{ㄑㄩㄞˋ}， 於^{ㄌㄨˊ}其^{ㄑㄩˊ}處^{ㄘㄨˋ}滅^{ㄇㄧㄝˋ}後^{ㄏㄨㄟˋ}， 不^{ㄅㄨˋ}再^{ㄗㄞˋ}還^{ㄩㄢˊ}此^{ㄘㄩˇ}世^{ㄕㄨˋ}。

阿^{ㄞˊ}難^{ㄋㄢˊ}！ 死^{ㄕㄨˇ}於^{ㄌㄨˊ}那^{ㄋㄚˊ}提^{ㄊㄧˊ}迦^{ㄑㄩㄝˊ}， 九^{ㄑㄩˊ}十^{ㄒㄩˊ}人^{ㄖㄣˊ}之^{ㄘㄩˊ}優^{ㄩㄠˊ}婆^{ㄆㄛˊ}塞^{ㄙㄞˊ}， 皆^{ㄑㄩㄝˊ}已^{ㄧˇ}斷^{ㄉㄨㄢˋ}三^{ㄙㄞˊ}結^{ㄑㄩㄝˊ}， 並^{ㄅㄧㄥˊ}漸^{ㄑㄩㄢˊ}次^{ㄘㄩˊ}滅^{ㄇㄧㄝˋ}貪^{ㄍㄨㄢˊ}、 瞋^{ㄘㄩㄢˊ}、 痴^{ㄘㄩˊ}， 證^{ㄓㄥˊ}斯^{ㄙㄞˊ}陀^{ㄊㄛˊ}含^{ㄏㄢˊ}果^{ㄍㄨㄛˊ}， 再^{ㄗㄞˋ}一^{ㄧˊ}次^{ㄘㄩˊ}， 歸^{ㄍㄨㄢˊ}還^{ㄩㄢˊ}此^{ㄘㄩˇ}世^{ㄕㄨˋ}， 即^{ㄑㄩˊ}得^{ㄉㄜˊ}苦^{ㄎㄨˇ}滅^{ㄇㄧㄝˋ}。

阿^{ㄞˊ}難^{ㄋㄢˊ}！ 復^{ㄈㄨˋ}有^{ㄩˊ}死^{ㄕㄨˇ}於^{ㄌㄨˊ}那^{ㄋㄚˊ}提^{ㄊㄧˊ}迦^{ㄑㄩㄝˊ}， 五^{ㄨˋ}百^{ㄅㄞˊ}人^{ㄖㄣˊ}之^{ㄘㄩˊ}優^{ㄩㄠˊ}婆^{ㄆㄛˊ}塞^{ㄙㄞˊ}， 皆^{ㄑㄩㄝˊ}已^{ㄧˇ}斷^{ㄉㄨㄢˋ}三^{ㄙㄞˊ}結^{ㄑㄩㄝˊ}， 證^{ㄓㄥˊ}須^{ㄒㄩˊ}陀^{ㄊㄛˊ}洹^{ㄏㄨㄢˊ}果^{ㄍㄨㄛˊ}， 不^{ㄅㄨˋ}墮^{ㄉㄨㄛˊ}惡^{ㄜˋ}趣^{ㄘㄩˊ}， 乃^{ㄋㄞˊ}到^{ㄉㄠˊ}達^{ㄉㄚˊ}正^{ㄓㄥˊ}覺^{ㄑㄩㄝˊ}。

7. "The bhikkhu Salha, Ananda, through the destruction of the taints in this very lifetime has attained to the taint-free deliverance of mind and deliverance through wisdom, having directly known and realized it by himself.

The bhikkhuni Nanda, Ananda, through the destruction of the five lower fetters (that bind beings to the world of the senses), has arisen spontaneously (among the Suddhavaśa deities) and will come to final cessation in that very place, not liable to return from that world.

The layman Sudatta, Ananda, through the destruction of the three fetters (self-belief, doubt, and faith in the efficacy of rituals and observances), and the lessening of lust, hatred, and delusion, has become a once-returner and is bound to make an end of suffering after having returned but once more to this world.

The laywoman Sujata, Ananda, through the destruction of the three fetters has become a stream-enterer, and is safe from falling into the states of misery, assured, and bound for Enlightenment.

The layman Kakudha, Ananda, through the destruction of the five lower fetters (that bind beings to the world of the senses), has arisen spontaneously (among the Suddhavaśa deities), and will come to final cessation in that very place, not liable to return from that world.

So it is with Kalinga, Nikata, Katissabha, Tuttha, Santuttha, Bhadda, and Subhadda, and with more than fifty laymen in Nadika. More than ninety laymen who have passed away in Nadika, Ananda, through the destruction of the three fetters, and the lessening of lust, hatred, and delusion, have become once-returners and are bound to make an end of suffering after having returned but once more to this world.

More than five hundred laymen who have passed away in Nadika, Ananda, through the complete destruction of the three fetters have become stream-enterers, and are safe from falling into the states of misery, assured, and bound for Enlightenment.

第四品 ☆ 宣說法鏡

Dhammādāsadharmapariyāyā / The Mirror of the Dhamma [28~29]

☆ 成就「法鏡」⇒ 四預流果支 ⇒ ① 成就「佛不壞信」、② 成就「法不壞信」、③ 成就「僧不壞信」、④ 成就「戒不壞信」。

〔第二十八卷 ㊟〕 158. Anacchariyaṃ kho panetaṃ, ānanda, yaṃ manussabhūto kālaṅkareyya. Tasmimyeva [tasmim tasmim ce (sī. pī.), tasmim tasmim kho (syā.)] kālaṅkate tathāgataṃ upasaṅkamitvā etamattamaṃ pucchissatha, vihesā hesā, ānanda, tathāgatassa. Tasmātiḥānanda, dhammādāsaṃ nāma dharmapariyāyaṃ desessāmi, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya – 'khīṇanirayomhi khīṇatiracchānayoṇi khīṇapettivisaṃyo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti.

阿耨難！人_レ生_レ之_レ死_レ，有_レ何_レ不_レ可_レ思_レ議_レ？然_レ，人_レ之_レ死_レ時_レ，皆_レ來_レ問_レ我_レ，阿耨難！其_レ令_レ如_レ來_レ疲_レ煩_レ。阿耨難！於_レ此_レ，我_レ將_レ為_レ汝_レ次_レ第_レ宣_レ說_レ法_レ鏡_レ。此_レ具_レ足_レ之_レ聖_レ聲_レ聞_レ，即_レ可_レ預_レ期_レ各_レ自_レ之_レ未_レ來_レ：『於_レ我_レ地_レ獄_レ已_レ滅_レ，畜_レ生_レ道_レ、餓_レ鬼_レ道_レ及_レ其_レ他_レ惡_レ趣_レ滅_レ，我_レ證_レ須_レ陀_レ洹_レ果_レ，住_レ不_レ退_レ轉_レ法_レ，必_レ到_レ達_レ正_レ覺_レ。』

8. But truly, Ananda, it is nothing strange that human beings should die. But if each time it happens you should come to the Tathagata and ask about them in this manner, indeed it would be troublesome to him. Therefore, Ananda, I will give you the teaching called the Mirror of the Dhamma, possessing which the noble disciple, should he so desire, can declare of himself: 'There is no more rebirth for me in hell, nor as an animal or ghost, nor in any realm of woe. A stream-enterer am I, safe from falling into the states of misery, assured am I and bound for Enlightenment.'

☆ 成就「四不壞信」 [29]

〔第二十九卷 ㊟〕 159. Katamo ca so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya – 'khīṇanirayomhi khīṇatiracchānayani khīṇapettivisaṃyāso khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'”ti?

阿難！然者，此具足之聖聲聞，即可預期各各自之未來：『於我地獄已滅，畜生道、餓鬼道及其他惡趣滅，我證須陀洹果、住不退轉法，乃到達正覺。』所述之法鏡者何耶？』

9. And what, Ananda, is that teaching called the Mirror of Dhamma, possessing which the noble disciple may thus declare of himself?"

第一節 由「親近善士」 ⇒ 成就「佛不壞信」 [29]

"Idhānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti – 'itipi so bhagavā (1) araham (2) sammāsambuddho (3) vijjācaraṇasampanno (4) sugato (5) lokavidū (6) anuttaro (7) purisadammasārathi (8) satthā devamanussānaṃ (9) buddho, (10) bhagavā'ti.

「阿難！於此，有聖弟子，於佛陀成就四不壞信，即：『如是，世尊實是(1)應供者、(2)正遍知——獨自現證正等正覺者、(3)明行足者、(4)善逝者、(5)世間解者、(6)無上士者、(7)調御丈夫者、(8)天人師、(9)佛陀、(10)世尊。』

"In this case, Ananda, the noble disciple possesses unwavering faith in the Buddha thus: 'The Blessed One is an (1) Arahant, (2) the Fully Enlightened One, (3) perfect in knowledge and conduct, (4) the Happy One (well gone), (5) the knower of the world, (6) the paramount (unsurpassed) (7) trainer of beings (leader of persons to be tamed), (8) the teacher of gods and men, (9) the Enlightened One, (10) the Blessed One.'

第二節 由「聽聞正法」⇒ 成就「法不壞信」 [29]

Dhamme aveccappasādena samannāgato hoti – 'svākkhāto bhagavatā (1) dhammo sandiṭṭhiko (2) akāliko (3) ehipassiko (4) opaneyyiko (5) paccattaṃ veditabbo viññūhīti.

於正法成就，不壞信，即：『世尊善說，(1) 現見之法、(2) 能超越時、(3) 即身近觀、言能知見、(4) 示導涅槃、(5) 唯智者所親證。』

He possesses unwavering faith in the Dhamma thus: 'Well propounded by the Blessed One is the Dhamma, (1) evident, (2) timeless, (3) inviting investigation, (4) leading to emancipation, (5) to be comprehended by the wise, each for himself.'

第三節 由「如理作意」⇒ 成就「僧不壞信」 [29]

☆ 世尊之聖弟子僧伽 ⇒ (1) 具足勝妙行 (指「親近善士」)、(2) 具足質直行 (指「聽聞正法」)、(3) 具足如理行 (指「如理作意」)、(4) 具足如法行 (指「法隨法行」)

Saṅghe aveccappasādena samannāgato hoti – '(1) suppaṭipanno bhagavato sāvakaśaṅgho, (2) ujuppaṭipanno bhagavato sāvakaśaṅgho, (3) ñāyappaṭipanno bhagavato sāvakaśaṅgho, (4) sāmīcippaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ (5) cattāri purisayugāni atṭha purisapuggalā, esa bhagavato sāvakaśaṅgho (6) āhuneyyo (7) pāhuneyyo (8) dakkhiṇeyyo (9) añjalikaraṇīyo (10) anuttaraṃ puññakkhettaṃ lokassā'ti.

於僧伽成就，不壞信，即：『世尊之聖弟子僧伽，(1) 具足勝妙行、(2) 具足質直行、(3) 具足如理行、(4) 具足如法行，所謂(5) 四雙八輩。世尊之聖弟子僧伽，(6) 應恭敬、(7) 尊重、(8) 供養、(9) 合掌禮拜、(10) 是世間之無上福田。』

He possesses unwavering faith in the Blessed One's Order of Disciples thus: '(1) Well faring is the Blessed One's Order of Disciples, (2) righteously, (3) wisely, (4) and dutifully: that is to say, (5) the four pairs of men, the eight classes of persons. The Blessed One's Order of Disciples is worthy (6) of honor, (7) of hospitality, (8) of offerings, (9) of veneration - (10) the supreme field for meritorious deeds in the world.'

第四節 由「法隨法行」⇒ 成就「戒不壞信」 [29]

☆ 成就聖者所愛之戒 ⇒ (1) 不壞碎（指「正見」）、(2) 無瑕疵（指「正思惟」）、(3) 無斑點（指「正語」）、(4) 無雜穢（指「正業」）、(5) 解脫自在（指「正命」）、(6) 智者讚歎（指「正精進」）、(7) 無執取（指「正念」）、(8) 導於定（指「正定」）。

Ariyakantehi silehi samannāgato hoti (1) akhaṇḍehi (2) acchiddehi (3) asabalehi (4) akammāsehi (5) bhujissehi (6) viññūpasatthehi (7) aparāmatthehi (8) samādhisaṃvattanikehi.

成就聖者所愛之戒，即：『(1) 不壞碎、(2) 無瑕疵、(3) 無斑點、(4) 無雜穢、(5) 解脫自在、(6) 智者讚歎、(7) 無執取、(8) 導於定。』

And he possesses virtues that are dear to the Noble Ones, (1) complete and (2) perfect, (3) spotless and (4) pure, (5) which are liberating, (6) praised by the wise, (7) uninfluenced (by worldly concerns), (8) and favorable to concentration of mind.

Ayaṃ kho so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya – 'khīṇanirayomhi khīṇatiracchānayani khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo''ti.

阿難！次第於此法鏡之法，具足此之聖弟子，即可預期各自之未來：『於我地獄已滅，畜生道、餓鬼道及其他惡趣滅，我證須陀洹果，住不退轉，必到達正覺。』」

10. This, Ananda, is the teaching called the Mirror of the Dhamma, whereby the noble disciple may thus know of himself: 'There is no more rebirth for me in hell, nor as an animal or ghost, nor in any realm of woe. A stream-enterer am I, safe from falling into the states of misery, assured am I and bound for Enlightenment.'

第五品 ☆ 正念、正知 —➤

圓滿戒、定、慧！ [29~30]

Tatrapī sudam̐ bhagavā nātike viharanto giñjakāvasathe etadeva bahulam̐ bhikkhūnam̐ dhammiṃ katham̐ karoti –

世尊住那提迦之繁耆迦精舍，亦常為諸比丘宣說法要，即：

11. And also in Nadika, in the Brick House, the Blessed One often gave counsel to the bhikkhus thus:

“Iti sīlam̐ iti samādhi iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitam̐ cittam̐ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

「如是戒、如是定、如是慧。修習戒成就，則定有大利益、大果報；修習定成就，則慧有大利益、大果報；修習慧成就，則心完全由慾漏、有漏、無明漏等諸漏解脫。」

"Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

〔第三十卷 ㊦〕 160. Atha kho bhagavā nātike yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, yena vesālī tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena vesālī tadavasari. Tatra sudaṃ bhagavā vesāliyaṃ viharati ambapālivaṇe. Tatra kho bhagavā bhikkhū āmantesi –

爾^ル時^ア， 世^ハ尊^ハ於^ニ那^ヲ提^ヲ迦^ヲ隨^ヒ意^ニ住^ミ已^ニ， 言^フ尊^ハ者^ヲ阿^ニ難^ヲ曰^{ハセ}： 「然^ル， 阿^ニ難^ヲ！ 我^ガ等^ガ往^キ赴^キ毘^ニ舍^ニ離^ニ。」

尊^ハ者^ヲ阿^ニ難^ヲ應^ニ諾^ス世^ハ尊^ハ： 「唯^ニ然^ル， 世^ハ尊^ハ。」 時^ア， 世^ハ尊^ハ與^ニ比^ヲ丘^ヲ眾^ヲ俱^ニ， 往^キ赴^キ毘^ニ舍^ニ離^ニ， 至^リ已^ニ， 世^ハ尊^ハ於^ニ毘^ニ舍^ニ離^ニ， 住^ミ菴^ヲ婆^ヲ波^ヲ梨^ヲ林^ニ。

於^ニ彼^ニ處^ニ， 世^ハ尊^ハ告^ス諸^ヲ比^ヲ丘^ヲ曰^{ハセ}：

12. When the Blessed One had stayed in Nadika as long as he pleased, he spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to Vesali."

"So be it, O Lord." And the Blessed One took up his abode in Vesali together with a large community of bhikkhus, and stayed in Ambapali's grove.

Mindfulness and Clear Comprehension

13. Then the Blessed One addressed the bhikkhus, saying:

☆ 有正念 ⇒ 修四念住 [30]

"Sato, bhikkhave, bhikkhu vihareyya sampajāno, ayam vo amhākaṃ anusāsani. Kathañca, bhikkhave, bhikkhu sato hoti? Idha, bhikkhave, ① bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. ② Vedanāsu vedanānupassī...pe... ③ citte cittānupassī...pe... ④ dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Evaṃ kho, bhikkhave, bhikkhu sato hoti.

「諸比丘！比丘應有正念、正知。此是我對汝等，隨時、反覆之教導。」

諸比丘！何為比丘有正念耶？

諸比丘！比丘於此——

① 隨時，在身體中，詳細觀看、立即發現（五蘊）身體，持續保持熱誠、正知、正念，於此——（身心）世界中，應可除去過去之貪愛、憂惱！

② 隨時，在感受中，詳細觀看、立即發現（苦樂）感受，持續保持熱誠、正知、正念，於此——（身心）世界中，應可除去過去之貪愛、憂惱！

③ 隨時，在內心中，詳細觀看、立即發現種種心意識，持續保持熱誠、正知、正念，於此——（身心）世界中，應可除去過去之貪愛、憂惱！

④ 隨時，在諸法中，詳細觀看、立即發現佛法真理，持續保持熱誠、正知、正念，於此——（身心）世界中，應可除去過去之貪愛、憂惱！

諸比丘！如是為比丘有正念。

"Mindful should you dwell, bhikkhus, clearly comprehending; thus I exhort you.

14. And how, bhikkhus, is a bhikkhu mindful? When he dwells contemplating the body in the body, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world; and when he dwells contemplating feelings in feelings, the mind in the mind, and mental objects in mental objects, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world, then is he said to be mindful.

☆ 有正知 ⇒ 修四明覺 [30]

☆ 四明覺 —> ① 【有益明覺】 *sāttṭhaka-sampajañña*，在生起念頭時，就能在有益及無益之間，作出有益選擇。⇒ ② 【合宜明覺】 *sappāya-sampajañña*，能夠於適宜與不適宜之間，作出適宜選擇。⇒ ③ 【行處明覺】 *gocara-sampajañña*，行住坐臥，不捨棄念住。⇒ ④ 【無痴明覺】 *asammoha-sampajañña*，在行住坐臥等各方面，沒有愚痴、我見。

Kathañca, bhikkhave, bhikkhu sampajāno hoti? Idha, bhikkhave, ① bhikkhu abhikkante paṭikkante sampajānakārī hoti, ② ālokite vilokite sampajānakārī hoti, ③ samiñjite pasārite sampajānakārī hoti, ④ saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, ⑤ asite pīte khāyite sāyite sampajānakārī hoti, ⑥ uccārapassāvakamme sampajānakārī hoti, ⑦ gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hoti. Evaṃ kho, bhikkhave, bhikkhu sampajāno hoti. Sato, bhikkhave, bhikkhu vihareyya sampajāno, ayaṃ vo amhākaṃ anusāsaniṃti.

諸比丘！何為比丘有正知耶？

諸比丘！比丘於——

① 行往、歸來，有正知；

② 於觀前、顧後，有正知；

③ 於伸手、屈臂，有正知；

④ 於著衣、持鉢，有正知；

⑤ 於食、飲、咀嚼、嚐味，有正知；

⑥ 於大便、小便，有正知；

⑦ 於行、住、坐、臥、醒、語、默，有正知。

如是，為比丘有正知，諸比丘！比丘應有正念、正知。此是，我為汝等，隨時、反覆之教導。」

15. And how, bhikkhus, does a bhikkhu have clear comprehension? When he remains fully aware of his coming and going, his looking forward and his looking away, his bending and stretching, his wearing of his robe and carrying of his bowl, his eating and drinking, masticating and savoring, his defecating and urinating, his walking, standing, sitting, lying down, going to sleep or keeping awake, his speaking or being silent, then is he said to have clear comprehension.

Mindful should you dwell, bhikkhus, clearly comprehending; thus I exhort you."

第六品 ☆ 菴婆波梨

Ambapālīgaṇikā / Ambapali and the Licchavis [31~32]

〔第三十一卷 ㊟〕 161. Assosi kho ambapālī gaṇikā – “bhagavā kira vesāliṃ anuppatto vesāliyaṃ viharati mayhaṃ ambavane”ti. Atha kho ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyaṃ niyyāsi. Yena sako ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ambapālīṃ gaṇikaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etadavoca – “adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhivāsesi bhagavā tuṇhībāvena. Atha kho ambapālī gaṇikā bhagavato adhivāsanaṃ viditvā utthāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

爾時，遊女菴婆波梨聞：「佛已至毘舍離，住毘舍離我菴婆林。」時，遊女菴婆波梨令備多輛美麗之車乘，自乘一輛美麗之車乘，與其隨從，離開毘舍離，往赴菴婆林園。車輦至可通行之處，下車而步行詣世尊之處，詣已，敬禮世尊卻坐一面，世尊宣說法要，教示、訓誡遊女菴婆波梨，令之愉快歡喜。

時，遊女菴婆波梨對世尊所宣說法教示、訓誡之法要甚為歡喜，如是白世尊言：

「世尊！懇請世尊慈許明日與大比丘眾赴我家受供養食。」

世尊默然而許。遊女菴婆波梨知世尊之允許，則起座敬禮、右繞世尊而回去。

16. Then Ambapali the courtesan came to know: "The Blessed One, they say, has arrived at Vesali and is now staying in my Mango Grove." And she ordered a large number of magnificent carriages to be made ready, mounted one of them herself, and accompanied by the rest, drove out from Vesali towards her park. She went by carriage as far as the carriage could go, then alighted; and approaching the Blessed One on foot, she respectfully greeted him and sat down at one side. And the Blessed One instructed Ambapali the courtesan in the Dhamma and roused, edified, and gladdened her.

17. Thereafter Ambapali the courtesan spoke to the Blessed One, saying: "May the Blessed One, O

Lord, please accept my invitation for tomorrow's meal, together with the community of bhikkhus. And by his silence the Blessed One consented.

Sure, then, of the Blessed One's consent, Ambapali the courtesan rose from her seat, respectfully saluted him, and keeping her right side towards him, took her departure.

Assosum kho vesālikā licchavī – “bhagavā kira vesāliṃ anupatto vesāliyaṃ viharati ambapālivaṇṇa”ti. Atha kho te licchavī bhaddāni bhaddāni yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyaṃ niyyimsu. Tatra ekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālaṅkāra, ekacce licchavī pītā honti pītavaṇṇā pītavatthā pītālaṅkāra, ekacce licchavī lohita honti lohitaṇṇā lohitaṇṇā lohitaṇṇā lohitaṇṇā lohitaṇṇā, ekacce licchavī odātā honti odātavaṇṇā odātavatthā odātālaṅkāra. Atha kho ambapālī gaṇikā daharānaṃ daharānaṃ licchavīnaṃ akkheṇa akkhaṃ cakkeṇa cakkaṃ yugena yugaṃ paṭivaṭṭesi [parivaṭṭesi (vi. mahāvagga)]. Atha kho te licchavī ambapālīnaṃ gaṇikaṃ etadavocaṃ – “kiṃ, je ambapālī, daharānaṃ daharānaṃ licchavīnaṃ akkheṇa akkhaṃ cakkeṇa cakkaṃ yugena yugaṃ paṭivaṭṭesi”ti? “Tathā hi pana me, ayyaputtā, bhagavā nimantito svātānāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti. “Dehi, je ambapālī, etaṃ [ekaṃ (ka.)] bhattaṃ satahasseṇa”ti. “Sacepi me, ayyaputtā, vesāliṃ sāhāraṃ dassatha [dajjeyyātha (vi. mahāvagga)], evamaṃ taṃ [evampi mahantaṃ (syā.), evaṃ mahantaṃ (sī. pī.)] bhattaṃ na dassāmi”ti [neva dajjāhaṃ taṃ bhattanti (vi. mahāvagga)]. Atha kho te licchavī aṅguliṃ phoṭeṣuṃ – “jitaṃ [jitaṃhā (bahūsu)] vata bho ambakāya, jitaṃhā vata bho ambakāyā”ti [“jitaṃhā vata bho ambapālīkāya vañcītaṃhā vata bho ambapālīkāyā”ti (syā.)].

住毘舍離之離車人聞：「世尊實已至毘舍離，住毘舍離之菴婆波梨林。」時，彼等離車人，則令備許多輜之美麗車乘，離車人各乘美麗之車乘，離開毘舍離。彼等離車人或喜濃青色者，飾濃青色、著濃青色衣、莊嚴濃青色飾品；或喜黃色者，飾黃色、著黃色衣、莊嚴黃色飾品；喜紅色者，飾紅色、著紅色衣、莊嚴紅色飾品；喜白色者，飾白色、著白色衣、莊嚴白色飾品。

爾時，遊女菴婆波梨與年青離車人之車輜相撞。時，離車人語遊女菴婆波梨言：

「菴婆波梨！何故汝與年青離車人之車輜相撞耶？」

「貴公子等！我因敬請世尊與大比丘眾俱至我家供養食。」

「然，菴婆波梨！與十萬金換讓供養食。」

「貴公^ノ子^ハ等^ハ！ 假^シ使^フ以^テ毘^シ舍^ニ離^カ之^ニ國^ノ土^ヲ與^フ我^ニ，
我^ハ亦^ハ不^レ讓^ス此^ノ大^ニ供^ス養^ス食^ヲ。」

時^ニ， 彼^レ等^ハ離^カ車^ノ人^ヲ振^テ手^ヲ曰^ハ： 「嗚^ハ呼^フ！ 甚^ニ可^ク悲^シ！
我^ハ等^ハ被^テ一^ニ菴^ノ婆^ノ波^ノ梨^ノ女^ヲ獲^テ勝^ス。 嗚^ハ呼^フ！ 甚^ニ可^ク悲^シ！
我^ハ等^ハ被^テ一^ニ菴^ノ婆^ノ波^ノ梨^ノ女^ヲ優^テ勝^ス。」

18. Then the Licchavi of Vesali came to know: "The Blessed One, they say, has arrived at Vesali and is now staying in Ambapali's grove." And they ordered a large number of magnificent carriages to be made ready, each mounted one, and accompanied by the rest, drove out from Vesali. Now, of these Licchavis, some were in blue, with clothing and ornaments all of blue, while others were in yellow, red, and white.

19. And it so happened that Ambapali the courtesan drove up against the young Licchavis, axle by axle, wheel by wheel, and yoke by yoke. Thereupon the Licchavis exclaimed: "Why do you drive up against us in this fashion, Ambapali?"

"Thus it is, indeed, my princes, and not otherwise! For the Blessed One is invited by me for tomorrow's meal, together with the community of bhikkhus!"

"Give up the meal, Ambapali, for a hundred thousand!"

But she replied: "Even if you were to give me Vesali, sirs, together with its tributary lands, I would not give up a meal of such importance."

Then the Licchavis snapped their fingers in annoyance: "See, friends! We are defeated by this mango lass! We are utterly outdone by this mango lass!"

Atha kho te licchavī yena ambapālivanam tena pāyimsu. Addasā kho bhagavā te licchavī dūratova āgacchante. Disvāna bhikkhū āmantesi – "yesam [yehi (vi. mahāvagga)], bhikkhave, bhikkhūnam devā tāvatimsā aditṭhapubbā, oloketha, bhikkhave, licchaviparisam; apaloketha, bhikkhave, licchaviparisam; upasamharatha, bhikkhave, licchaviparisam – tāvatimsasadisan"ti. Atha kho te licchavī yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkamimsu; upasaṅkamtvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te licchavī bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. Atha kho te licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantam etadavocum – "adhivāsetu no, bhante, bhagavā svātanāya bhattam saddhiṃ bhikkhusaṅghenā"ti. Atha kho bhagavā te licchavī etadavoca – "adhivuttham [adhivāsitaṃ (syā.)] kho me, licchavī, svātanāya ambapālīyā gaṇikāya bhattan"ti. Atha kho te licchavī aṅgulim phoṭesum – "jitamha vata bho ambakāya, jitamha vata bho ambakāyā"ti. Atha kho te licchavī bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkamimsu.

彼^レ等^ハ離^カ車^ノ人^ヲ詣^テ往^キ菴^ノ婆^ノ波^ノ梨^ノ林^ニ。

世^ニ尊^ヲ見^テ彼^レ離^カ車^ノ人^ヲ從^テ遠^ニ而^テ來^リ， 見^テ已^ニ， 告^ス諸^ニ比^ニ
丘^ノ曰^ハ： 「諸^ニ比^ニ丘^ノ！ 凡^ソ未^ダ曾^ダ見^テ忉^ニ利^ノ天^ノ神^ノ之^ニ比^ニ
丘^ノ， 諸^ニ比^ニ丘^ノ！ 且^ニ觀^ス看^ス此^ノ群^ノ離^カ車^ノ人^ヲ。 諸^ニ比^ニ丘^ノ！
注^シ視^テ眺^ス望^ス此^ノ群^ノ離^カ車^ノ人^ヲ， 因^テ此^ノ群^ノ離^カ車^ノ人^ヲ與^フ忉^ニ利^ノ天^ノ眾^ノ無^ク異^ニ。」

時^ア， 彼^ウ等^カ離^カ車^イ人^ロ， 車^イ輻^カ至^キ可^キ通^タ行^ツ之^ノ處^ニ， 而^ル步^フ行^ツ詣^ニ世^ア尊^ヲ之^ノ處^ニ， 詣^ニ已^ニ， 敬^ヒ禮^カ世^ア尊^ヲ， 卻^ク坐^セ一^ニ面^ヲ。 彼^ウ等^カ離^カ車^イ人^ロ， 坐^セ一^ニ面^ヲ已^ニ， 時^ア， 世^ア尊^ヲ宣^ツ說^セ教^ヲ示^シ、 訓^ツ誡^セ之^ノ法^ヲ要^ニ， 令^ク彼^ウ等^カ喜^ツ悅^セ。

時^ア， 彼^ウ等^カ離^カ車^イ人^ロ對^シ世^ア尊^ヲ所^ニ宣^ツ說^セ教^ヲ示^シ、 訓^ツ誡^セ之^ノ法^ヲ要^ニ， 至^キ為^ス喜^ツ悅^セ而^ル如^ク是^ニ白^ク世^ア尊^ヲ言^フ：

「世^ア尊^ヲ！ 懇^ク請^ク世^ア尊^ヲ與^ニ大^カ比^ヒ丘^ノ眾^ヲ俱^ニ， 慈^チ許^ス明^ニ日^ヲ至^キ我^ニ家^ニ受^ケ供^グ養^ヤ食^ヲ。」

「離^カ車^イ人^ロ等^カ！ 我^ニ已^ニ許^ス受^ケ遊^ブ女^ヲ菴^ヲ婆^ヲ波^ヲ梨^ヲ， 明^ニ日^ヲ之^ノ供^グ養^ヤ食^ヲ。」

於^ニ時^ア， 離^カ車^イ人^ロ振^テ手^ヲ： 「嗚^ウ呼^フ！ 我^ニ等^カ被^レ一^ニ菴^ヲ婆^ヲ波^ヲ梨^ヲ女^ヲ獲^ク勝^ム， 嗚^ウ呼^フ！ 嗚^ウ呼^フ！ 甚^ニ可^キ悲^シ！ 我^ニ等^カ被^レ一^ニ菴^ヲ婆^ヲ波^ヲ梨^ヲ女^ヲ優^ク勝^ム。」

時^ア， 彼^ウ離^カ車^イ人^ロ， 感^キ激^シ、 歡^ハ喜^ス世^ア尊^ヲ之^ノ所^ニ說^セ， 起^キ座^ヲ， 敬^ヒ禮^カ、 右^ミ繞^ル世^ア尊^ヲ而^ル離^カ去^ク。

But they continued on their way to Ambapali's grove.

20. And the Blessed One beheld the Licchavis from afar, as they drove up. Then he spoke to the bhikkhus, saying: "Those of you, bhikkhus, who have not yet seen the Thirty-three gods, may behold the assembly of the Licchavis, and may gaze on them, for they are comparable to the assembly of the Thirty-three gods."

21. Then the Licchavis drove their carriages as far as the carriages could go, then alighted; and approaching the Blessed One on foot, they respectfully greeted him and sat down at one side. The Blessed One instructed the Licchavis in the Dhamma, and roused, edified, and gladdened them.

22. Thereafter the Licchavis spoke to the Blessed One, saying: "May the Blessed One, O Lord, please accept our invitation for tomorrow's meal, together with the community of bhikkhus."

"The invitation for tomorrow's meal, Licchavis, has been accepted by me from Ambapali the courtesan."

Then the Licchavis snapped their fingers in annoyance: "See, friends! We are defeated by this mango lass! We are utterly outdone by this mango lass!" And then the Licchavis, approving of the Blessed One's words and delighted with them, rose from their seats, respectfully saluted him, and keeping their right sides towards him, took their departure.

〔第三十二卷 ㊦〕 162. Atha kho ambapālī gaṇikā tassā rattiyā accayena sake ārāme paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – “kālo, bhante, niṭṭhitaṃ bhattaṃ”ti. Atha kho bhagavā pubbaṇhasamayāṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena ambapāliyā gaṇikāya nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho ambapālī gaṇikā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho ambapālī gaṇikā bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho ambapālī gaṇikā bhagavantaṃ etadavoca – “imāhaṃ, bhante, ārāmaṃ buddhappamukhassa bhikkhusaṅghassa dammi”ti. Paṭiggahesi bhagavā ārāmaṃ. Atha kho bhagavā ambapāliṃ gaṇikaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utṭhāyāsanaṃ pakkāmi. Tatrapi sudam bhagavā vesāliyaṃ viharanto ambapālivaṇe etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti – “iti sīlaṃ, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

時^ア， 遊^マ女^ニ菴^マ婆^マ波^マ梨^カ， 其^レ夜^ニ於^リ自^ラ家^ノ園^ニ， 備^フ辦^ス美^ミ味^ミ之^ヲ嚼^シ食^ス及^ヒ噉^ス食^ス， 往^キ告^グ世^セ尊^ニ： 「世^セ尊^ニ！ 供^ク養^ヤ食^ヲ已^ニ備^フ， 請^ク知^ル時^ノ宜^シ。」 時^ア， 世^セ尊^ニ著^キ下^ノ衣^ヲ， 持^テ衣^ヲ、 鉢^ヲ與^テ大^ニ比^ニ丘^ノ眾^ニ俱^ニ， 往^キ赴^キ菴^マ婆^マ波^マ梨^カ之^ヲ家^ノ園^ニ， 至^リ已^ニ， 坐^ス於^リ所^ニ設^テ之^ヲ座^ニ。 時^ア， 遊^マ女^ニ菴^マ婆^マ波^マ梨^カ， 對^シ於^リ以^テ佛^ヲ陀^ヲ為^ス上^ノ首^ノ及^ヒ比^ニ丘^ノ眾^ニ， 親^ク手^ヲ供^ク奉^テ美^ミ味^ミ之^ヲ嚼^シ食^ス、 噉^ス食^ス， 以^テ至^リ辭^シ食^ヲ滿^テ足^ニ為^ス止^ニ。

世^セ尊^ニ食^ヲ已^ニ， 於^リ洗^フ手^ヲ及^ヒ鉢^ヲ時^ア， 遊^マ女^ニ菴^マ婆^マ波^マ梨^カ取^リ一^ニ低^ノ座^ニ， 坐^ス於^リ一^ニ面^ノ， 坐^ス於^リ一^ニ面^ノ之^ヲ遊^マ女^ニ菴^マ婆^マ波^マ梨^カ如^ク是^ニ白^ク世^セ尊^ニ言^フ： 「世^セ尊^ニ！ 我^レ此^ノ園^ノ林^ニ， 奉^テ獻^ス以^テ佛^ヲ陀^ヲ為^ス上^ノ首^ノ之^ヲ比^ニ丘^ノ僧^ニ。」

世^セ尊^ニ受^テ納^ス此^ノ園^ノ林^ニ。 時^ア， 世^セ尊^ニ為^ス遊^マ女^ニ宣^ス說^ス教^ヲ示^ス、 訓^ス誡^ス之^ヲ法^ヲ要^ニ， 令^テ喜^ニ悅^ニ， 起^リ座^ニ而^テ去^リ。

世^セ尊^ニ住^ス彼^ノ毘^ノ舍^ノ離^ノ之^ヲ菴^マ婆^マ波^マ梨^カ林^ニ時^ア， 如^ク是^ニ為^ス諸^ノ比^ニ丘^ノ宣^ス說^ス法^ヲ要^ニ。 即^チ： 『如^ク是^ニ戒^ヲ、 如^ク是^ニ定^ヲ、 如^ク是^ニ慧^ヲ。 修^ス習^ス戒^ヲ成^ス就^ス， 則^チ定^ヲ有^ス大^ニ利^ノ益^ニ、 大^ニ果^ノ報^ニ； 修^ス習^ス定^ヲ成^ス就^ス， 則^チ慧^ヲ有^ス大^ニ利^ノ益^ニ、 大^ニ果^ノ報^ニ； 修^ス習^ス慧^ヲ成^ス就^ス， 則^チ心^ヲ完^ニ全^ニ由^テ慾^ノ漏^ヲ、 有^ス漏^ヲ、 無^ク明^ノ漏^ヲ等^ノ諸^ノ漏^ヲ解^ス脫^ス。』

23. Then, after the night had passed, Ambapali the courtesan had choice food, hard and soft, prepared in her park, and announced it to the Blessed One: "It is time, O Lord; the meal is ready." Thereupon the Blessed One got ready in the forenoon, and taking bowl and robe, he went together with the community of bhikkhus to Ambapali's dwelling, and there he took the seat prepared for him. And Ambapali herself attended on the community of bhikkhus headed by the Buddha, and served them with choice food, hard and soft.

24. And when the Blessed One had finished his meal and had removed his hand from his bowl, Ambapali the courtesan took a low seat, and placing herself at one side, spoke to the Blessed One, saying: "This park, O Lord, I offer to the community of bhikkhus headed by the Buddha." And the Blessed One accepted the park. He then instructed Ambapali in the Dhamma, and having roused, edified, and gladdened her, he rose from his seat and departed.

25. And also at Vesali, in Ambapali's grove, the Blessed One often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

第七品 ☆ 居竹林村

Veḷuvagāmaṃvassūpagamanam [33]

〔第三十三卷 ㊟〕 163. Atha kho bhagavā ambapālīvane yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, yena veḷuvagāmaṃko [beḷuvagāmaṃko (sī. pī.)] tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena veḷuvagāmaṃko tadavasari. Tatra sudaṃ bhagavā veḷuvagāmaṃke viharati. Tatra kho bhagavā bhikkhū āmantesi – “etha tumhe, bhikkhave, samantā vesālīṃ yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upetha [upagacchatha (syā.)]. Ahaṃ pana idheva veḷuvagāmaṃke vassaṃ upagacchāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā samantā vesālīṃ yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upagacchimsu. Bhagavā pana tattheva veḷuvagāmaṃke vassaṃ upagacchi.

爾時，世尊於菴婆波梨林隨意住已，告尊者阿難曰：「然，阿難！我等往赴竹林村落。」
尊者阿難應諾世尊：「唯然，世尊。」
時，世尊與大比丘眾俱，往赴竹林村落，至已，世尊住於竹林村落。

爾時，世尊告諸比丘曰：「諸比丘！汝等各自自行往毘舍離近處，於朋友、知識或知己之處雨安居。我亦當在此竹林村落入雨安居。」

諸比丘應諾世尊：「唯然，世尊。」而往毘舍離之近處，於朋友、知識或知己之處入雨安居。世尊亦於竹林村落入雨安居。

26. When the Blessed One had stayed in Ambapali's grove as long as he pleased, he spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to the village of Beluva."

"So be it, Lord." And the Blessed One took up his abode in the village of Beluva together with a large community of bhikkhus.

27. At that time the Blessed One spoke to the bhikkhus, saying: "Go now, bhikkhus, and seek shelter anywhere in the neighborhood of Vesali where you are welcome, among acquaintances and friends, and there spend the rainy season. As for me, I shall spend the rainy season in this very place, in the village of Beluva."

"So be it, O Lord," the bhikkhus said.

第八品 ☆ 世尊痢病

The Blessed One's Deadly Sickness [34~35]

〔第三十四卷 ㊦〕 164. Atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bālā vedanā vattanti māraṇantikā. Tā sudam bhagavā sato sampajāno adhivāsesi avihaññamāno. Atha kho bhagavato etadahosi – “na kho metaṃ patirūpaṃ, yvāhaṃ anāmantetvā upatṭhāke anapaloketvā bhikkhusaṅghaṃ parinibbāyeyyaṃ. Yaṃnūnāhaṃ imaṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya vihareyyan”ti. Atha kho bhagavā taṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya vihasi. Atha kho bhagavato so ābādho paṭipassambhi. Atha kho bhagavā gilānā vuṭṭhito [gilānavuṭṭhito (saddanīti)] aciravuṭṭhito gelaññā vihārā nikkhamma vihārapacchāyāyaṃ paññatte āsane nisīdi. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – “diṭṭho me, bhante, bhagavato phāsu; diṭṭhaṃ me, bhante, bhagavato khamanīyaṃ, api ca me, bhante, madhurakajāto viya kāyo. Disāpi me na pakkhāyanti; dhammāpi maṃ na paṭibhanti bhagavato gelaññena, api ca me, bhante, ahosi kācideva assāsamattā – ‘na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṅghaṃ ārabba kiñcideva udāharatī”ti.

世尊於此入雨安居時，忽患激痛之痢病，
幾乎近於絕命。時，世尊注心正念、正知，
忍受而無訴苦之言。

爾時，世尊如是思惟：「若我不告弟子，
不教示諸比丘而入滅者，與我不相應。」

我今依堅強之精進，忍耐此病，以留住彼
壽命。」

爾時，世尊依堅強精進，忍耐此病，以留住
彼壽命，於是，世尊病癒。

爾時，世尊之疾完全痊癒，痊癒已則由住
室出，坐於蔭涼處所設之座。時尊者阿難
詣近世尊，詣已，敬禮世尊，卻坐一面，
坐於一面之尊者阿難，如是白世尊言：

「世尊！我曾見世尊於健泰時，及見世尊
如何忍受苦。世尊！當我見世尊之病、身
體衰弱，我神志昏迷不明法、不辨四方，
但唯念：『世尊若未教示比丘眾，世尊應
不入滅。』以聊慰我心。」

☆ 自洲、法洲 —> 自燈明、法燈明！ [35]

☆ 【自燈明，法燈明】 —> attadīpā 自 (atta) 燈明 (dīpā)，dhammadīpā 法 (dhamma) 燈明 (dīpā)
⇒ 自修光明想、入出息念，以現證法，為所依處，圓滿明與解脫。～合誦經 (DN 33, 307)，四神足分解 (SN 51.20)；【明與解脫】 —> 入出息念經 (MN 118)，阿難之一 (SN 54.13)，比丘之二 (SN 54.16)。

〔第三十五卷 ㊟〕 165. "Kiṃ panānanda, bhikkhusaṅgho mayi paccāsīsati [paccāsiṃsati (sī. syā.)]?"

「然者，阿難！諸比丘眾向我眺望何耶？」

32. Thus spoke the Venerable Ananda, but the Blessed One answered him, saying: "What more does the community of bhikkhus expect from me, Ananda?"

Desito, ānanda, mayā dhammo anantaraṃ abāhiraṃ karitvā.

阿難！我所說之法，於內於外悉無區別。

I have set forth the Dhamma without making any distinction of esoteric and exoteric doctrine;

☆ 世尊否認，隱藏未宣說之——「密法」、「伏藏」或「化城喻」說！

Natthānanda, tathāgatassa dhammesu ācariyamutṭhi.

阿難！如來所說之法，於弟子是無隱秘、握拳不教。

there is nothing, Ananda, with regard to the teachings that the Tathagata holds to the last with the closed fist of a teacher who keeps some things back.

Yassa nūna, ānanda, evamassa –

阿難！若有如思惟：

Whosoever may think that

`ahaṃ bhikkhusaṅghaṃ pariharissāmī'ti vā `mamuddesiko bhikkhusaṅgho'ti vā,

『我引導比丘眾』 或『比丘眾依怙於我。』

it is he who should lead the community of bhikkhus, or that the community depends upon him,

so nūna, ānanda, bhikkhusaṅghaṃ ārabba kiñcideva udāhareyya.

然^ㄣ， 阿^ㄣ難^ㄣ！ 對^ㄣ於^ㄣ比^ㄣ丘^ㄣ眾^ㄣ應^ㄣ留^ㄣ何^ㄣ教^ㄣ言^ㄣ？

it is such a one that would have to give last instructions respecting them.

Tathāgatassa kho, ānanda, na evaṃ hoti –

阿^ㄣ難^ㄣ！ 如^ㄣ來^ㄣ不^ㄣ如^ㄣ是^ㄣ思^ㄣ惟^ㄣ：

But, Ananda, the Tathagata has no such idea as that

‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā.

『 我^ㄣ引^ㄣ導^ㄣ比^ㄣ丘^ㄣ眾^ㄣ』 或^ㄣ『 比^ㄣ丘^ㄣ眾^ㄣ依^ㄣ怙^ㄣ於^ㄣ我^ㄣ。 』

it is he who should lead the community of bhikkhus, or that the community depends upon him.

Sakiṃ [kiṃ (sī. pī.)], ānanda, tathāgato bhikkhusaṅghaṃ ārabba kiñcideva udāharissati.

然^ㄣ， 阿^ㄣ難^ㄣ！ 如^ㄣ來^ㄣ對^ㄣ於^ㄣ比^ㄣ丘^ㄣ眾^ㄣ以^ㄣ留^ㄣ何^ㄣ教^ㄣ言^ㄣ？

So what instructions should he have to give respecting the community of bhikkhus?

Ahaṃ kho panānanda, etarahi jiṇṇo vuddho mahallako addhagato vayoanuppatto.

又^ㄣ， 阿^ㄣ難^ㄣ！ 我^ㄣ已^ㄣ老^ㄣ、 衰^ㄣ耄^ㄣ矣^ㄣ！ 我^ㄣ之^ㄣ旅^ㄣ路^ㄣ將^ㄣ盡^ㄣ、 年^ㄣ壽^ㄣ將^ㄣ滿^ㄣ，

Now I am frail, Ananda, old, aged, far gone in years.

Āsītiko me vayo vattati.

年^ㄣ齡^ㄣ已^ㄣ八^ㄣ十^ㄣ矣^ㄣ。

This is my eightieth year, and my life is spent.

Seyyathāpi, ānanda, jajjarasakaṭaṃ veṭhamissakena [veḷumissakena (syā.), veghamissakena (pī.), vedhamissakena, vekhamissakena (ka.)] yāpeti,

阿難！猶如舊車輻之整修，尚依革紐相助，勉強而行。

Even as an old cart, Ananda, is held together with much difficulty,

evameva kho, ānanda, veṭhamissakena maññe tathāgatassa kāyo yāpeti.

阿難！如是，想如來之身體亦復如是。

so the body of the Tathagata is kept going only with supports.

Yasmiṃ, ānanda, samaye tathāgato sabbanimittānaṃ amanasikārā ekaccānaṃ vedanānaṃ nirodhā animittaṃ cetosamādhim upasampajja viharati,

阿難！當如來停止一切憶念，而入於想受滅三昧時，

It is, Ananda, only when the Tathagata, disregarding external objects, with the cessation of certain feelings, attains to and abides in the signless concentration of mind,

phāsutaro, ānanda, tasmim samaye tathāgatassa kāyo hoti.

阿難！如來之身體，始為健全安穩。

that his body is more comfortable.

Tasmātiḥānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

因此，阿難！『以自燈明，隨時自皈依，不皈依他人；以法燈明，隨時法皈依，不皈依他人』。

33. Therefore, Ananda, be islands unto yourselves, refuges unto yourselves, seeking no external refuge; with the Dhamma as your island, the Dhamma as your refuge, seeking no other refuge.

Kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?

如^レ何^ニ， 阿^ニ難^ニ！ 『 以^テ自^ラ燈^ヲ明^ス， 隨^テ時^ニ自^ラ皈^ス依^ニ，
不^レ皈^ス依^ニ他^ノ人^ノ； 以^テ法^ヲ燈^ヲ明^ス， 隨^テ時^ニ法^ヲ皈^ス依^ニ， 不^レ
皈^ス依^ニ他^ノ人^ノ』 耶^ニ？

And how, Ananda, is a bhikkhu an island unto himself, a refuge unto himself, seeking no external refuge; with the Dhamma as his island, the Dhamma as his refuge, seeking no other refuge?

☆ viharati 居住 ⇒ 隨時、保持、持續。

Idhānanda, bhikkhu -

阿^ニ難^ニ！ 比^レ丘^ノ於^ニ此^ニ——

第一節 觀身念住 ⇒

在身體中，詳細觀看、發現身體！ [35]

Kāye kāyānupassī viharati atāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

隨^テ時^ニ， 在^ニ身^ノ體^ノ中^ニ， 詳^ニ細^ニ觀^ス看^ス、 立^ニ即^ニ發^ス現^ス、
(五^ノ蘊^ノ) 身^ノ體^ノ， 持^テ續^ス保^ス持^ス熱^ニ誠^ニ、 正^ニ知^ス、 正^ニ
念^ス， 於^ニ此^ニ—— (身^ノ心^ノ) 世^ノ界^ノ中^ニ， 應^ニ可^ニ除^ス去^ス過^ス
去^ス之^ノ貪^ノ愛^ノ、 憂^ノ惱^ノ！

34. When he dwells contemplating the body in the body, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world;

第二節 觀受念住 ⇒

在感受中，詳細觀看、發現感受！ [35]

Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

隨時，在感受中，詳細觀看、立即發現
(苦樂) 感受，持續保持熱誠、正知、正念，
於此——(身心) 世界中，應可除去過去
之貪愛、憂惱！

when he dwells contemplating feelings in feelings,

第三節 觀心念住 ⇒

在心中，詳細觀看、發現心！ [35]

Citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

隨時，在內心中心，詳細觀看、立即發現種
種心意，持續保持熱誠、正知、正念，於
此——(身心) 世界中，應可除去過去之
貪愛、憂惱！

the mind in the mind,

第四節 觀法念住 ⇒

在諸法中，詳細觀看、發現諸法！ [35]

Dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

隨時，在諸法中，詳細觀看、立即發現佛
法真理，持續保持熱誠、正知、正念，於
此——（身心）世界中，應可除去過去之貪
愛、憂惱！

and mental objects in mental objects, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world,

Evaṃ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.

如是，阿難！『以自燈明，隨時自皈依，
不皈依他人；以法燈明，隨時法皈依，不
皈依他人』。

then, truly, he is an island unto himself, a refuge unto himself, seeking no external refuge; having the Dhamma as his island, the Dhamma as his refuge, seeking no other refuge.

Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā,

阿難！於現在，或我滅後，若有二人『以自
燈明，隨時自皈依，不皈依他人；以法燈
明，隨時法皈依，不皈依他人』者——

35. Those bhikkhus of mine, Ananda, who now or after I am gone, abide as an island unto themselves, as a refuge unto themselves, seeking no other refuge; having the Dhamma as their island and refuge, seeking no other refuge:

tamatagge me te, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā"ti.

阿^ア難^ニ！ 彼^カ等^ズ， 於^ウ我^ガ比^ヒ丘^ツ眾^ス中^ニ， 將^シ在^ル最^ト高^ク境^ニ地^ニ， 必^カ定^カ樂^カ於^ウ修^ツ學^セ。 」

it is they who will become the highest, if they have the desire to learn."

Dutiyabhāṇavāro.

[25~35] 第二誦品結束

第三誦品 在毘舍離

Nimittobhāsakathā / Relinquishing the Will to Live [36~55]

～記佛在毘舍離之事～

第一品 ☆ 阿難迷惑

The Blessed One's Prompting [36~37]

〔第三十六卷 ㊟〕 166. Atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya vesālim piṇḍāya pāvīsi. Vesāliyam piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto āyasmantaṃ ānandaṃ āmantesi – “gaṇhāhi, ānanda, nisīdanaṃ, yena cāpālaṃ cetiyam [pāvālaṃ (cetiyaṃ (syā.))] tenupasaṅkamissāma divā vihārāyā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā yena cāpālaṃ cetiyam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Āyasmāpi kho ānando bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

爾時，世尊於清晨著下衣，持衣、鉢，入毘舍離行乞。於毘舍離行乞已，由行乞歸來，飯食已，告尊者阿難曰：

「阿難！攜持敷具，將往遮波羅廟，為晝中之休息。」

尊者阿難應諾世尊：「唯然，世尊。」而持敷具，隨世尊之後而行。

於是，世尊赴遮波羅廟，至已，坐於敷設之座。尊者阿難，敬禮世尊，卻坐一面。

1. Then the Blessed One, getting ready in the forenoon, took bowl and robe and went into Vesali for alms. After the alms round and meal, on his return, he spoke to the Venerable Ananda, saying: "Take up a mat, Ananda, and let us spend the day at the Capala shrine."

"So be it, Lord." And the Venerable Ananda took up a mat and followed behind the Blessed One, step by step.

2. And the Blessed One went to the Capala shrine and sat down on the seat prepared for him. And when the Venerable Ananda had seated himself at one side after he had respectfully saluted the Blessed One,

〔第三十七卷 ㊦〕 167. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca – “ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ [sattambakaṃ (pī.)] cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno [ākaṅkhamāno (?)], ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā”ti. Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ; na bhagavantaṃ yāci – “tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti, yathā taṃ mārena pariyuṭṭhitacitto. Dutiyampi kho bhagavā...pe... tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā”ti. Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ; na bhagavantaṃ yāci – “tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti, yathā taṃ mārena pariyuṭṭhitacitto. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “gaccha tvaṃ, ānanda, yassadāni kālaṃ maññasī”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā avidūre aññatarasmiṃ rukkhamaṇe nisīdi.

世尊告一一面坐之尊者阿難曰：

「阿難！毘舍離，是一可喜悅之處，憂園廟、瞿曇廟、七聚廟、多子廟、袈羅廟、遮波羅廟亦甚喜樂！」

阿難！若有入修習、多修習四神足，修到充份，積聚至極頂，則如車、如家屋之基礎，確實可用；若欲省得壽量，留住一劫，或一劫以上。然，如來修習四神足，已達極頂，如車、如家屋之基礎，確實可用。阿難！若欲者，如來之壽量，可留住一劫，或一劫以上。」

如是，尊者阿難，對世尊所明細顯示，未能洞察了解，故未曾對世尊懇請：「世尊！願世尊，住壽一劫，善逝住壽一劫，為人

天^タ之^ノ利^リ益^イ、幸^フ福^フ及^ヒ慈^サ愍^ミ此^ノ世^ノ間^ノ。」因^テ其^ノ心^ヲ，
為^ス魔^マ所^ニ覆^フ蔽^ス。

世^ノ尊^ヲ，如^シ是^ノ二^ニ度^ノ，告^グ尊^ヲ者^ニ阿^ノ難^ヲ曰^ク：

「阿^ノ難^ヲ！毘^ビ舍^シ離^リ，是^ハ一^ニ可^ク喜^ム悅^ム之^ノ處^ニ，憂^ウ園^ノ廟^ノ、瞿^ク曇^ノ廟^ノ、七^ニ聚^ム廟^ノ、多^ク子^ノ廟^ノ、袈^カ羅^ノ廟^ノ、遮^セ波^ノ羅^ノ廟^ノ亦^ハ甚^ニ喜^ム樂^ム！」

阿^ノ難^ヲ！若^シ有^ル人^ノ修^ス習^ス、多^ク修^ス習^ス四^ノ神^ノ足^ヲ，修^ス到^ル充^ツ份^ニ，積^ミ聚^ム至^ニ極^ノ頂^ノ，則^チ如^シ車^ノ、如^シ家^ノ屋^ノ之^ノ基^ノ礎^ニ，確^ニ實^ニ可^ク用^ニ；若^シ欲^ス，省^シ得^ル壽^ノ量^ヲ，留^ル住^ス一^ニ劫^ノ，或^ハ一^ニ劫^ノ以^テ上^ニ。然^ル，如^シ來^ノ修^ス習^ス四^ノ神^ノ足^ヲ，已^ニ達^ス極^ノ頂^ノ，如^シ車^ノ、如^シ家^ノ屋^ノ之^ノ基^ノ礎^ニ，確^ニ實^ニ可^ク用^ニ。阿^ノ難^ヲ！若^シ欲^ス者^ノ，如^シ來^ノ之^ノ壽^ノ量^ヲ，可^ク留^ル住^ス一^ニ劫^ノ，或^ハ一^ニ劫^ノ以^テ上^ニ。」

如^シ是^ノ，尊^ヲ者^ニ阿^ノ難^ヲ，對^シ世^ノ尊^ヲ所^ニ明^ク細^ニ顯^ニ示^ス，未^レ能^ク洞^ク察^ス了^ス解^ス，故^ニ未^レ曾^レ對^シ世^ノ尊^ヲ懇^ニ請^ス：「世^ノ尊^ヲ！願^シ世^ノ尊^ヲ，住^ス壽^ノ一^ニ劫^ノ、善^ニ逝^ス住^ス壽^ノ一^ニ劫^ノ，為^ス人^ノ天^ノ之^ノ利^リ益^イ、幸^フ福^フ及^ヒ慈^サ愍^ミ此^ノ世^ノ間^ノ。」因^テ其^ノ心^ヲ，為^ス魔^マ所^ニ覆^フ蔽^ス。

世^ノ尊^ヲ，如^シ是^ノ三^ニ度^ノ，告^グ尊^ヲ者^ニ阿^ノ難^ヲ曰^ク：

「阿^ノ難^ヲ！毘^ビ舍^シ離^リ，是^ハ一^ニ可^ク喜^ム悅^ム之^ノ處^ニ，憂^ウ園^ノ廟^ノ、瞿^ク曇^ノ廟^ノ、七^ニ聚^ム廟^ノ、多^ク子^ノ廟^ノ、袈^カ羅^ノ廟^ノ、遮^セ波^ノ羅^ノ廟^ノ亦^ハ甚^ニ喜^ム樂^ム！」

阿^ノ難^ヲ！若^シ有^ル人^ノ修^ス習^ス、多^ク修^ス習^ス四^ノ神^ノ足^ヲ，修^ス到^ル充^ツ份^ニ，積^ミ聚^ム至^ニ極^ノ頂^ノ，則^チ如^シ車^ノ、如^シ家^ノ屋^ノ之^ノ基^ノ礎^ニ，確^ニ實^ニ可^ク用^ニ；若^シ欲^ス，省^シ得^ル壽^ノ量^ヲ，留^ル住^ス一^ニ劫^ノ，或^ハ一^ニ劫^ノ以^テ上^ニ。然^ル，如^シ來^ノ修^ス習^ス四^ノ神^ノ足^ヲ，已^ニ達^ス極^ノ頂^ノ，如^シ車^ノ、如^シ家^ノ屋^ノ之^ノ基^ノ礎^ニ，確^ニ實^ニ可^ク用^ニ。阿^ノ難^ヲ！若^シ欲^ス者^ノ，如^シ來^ノ之^ノ壽^ノ量^ヲ，可^ク留^ル住^ス一^ニ劫^ノ，或^ハ一^ニ劫^ノ以^テ上^ニ。」

如^シ是^ノ，尊^ヲ者^ニ阿^ノ難^ヲ，對^シ世^ノ尊^ヲ所^ニ明^ク細^ニ顯^ニ示^ス，未^レ

能洞_カ察_セ了_カ解_セ，故_レ未_レ曾_レ對_カ世_尊懇_ク請_ク：「世_尊！願_ハ世_尊，住_ス壽_{一劫}、善_ク逝_ス住_ス壽_{一劫}，為_ス人_天之_レ利_益、幸_フ福_及慈_愍此_世間_ハ。」因_テ其_心，為_ス魔_所覆_蔽。

爾_ル時_ハ，世_尊告_ク阿_難曰_セ：

「阿_難！汝_去，可_シ思_ム時_ハ宜_シ。」

阿_難應_ニ諾_セ世_尊：「唯_ニ然_ル，世_尊。」則_チ從_テ座_ニ起_ク，敬_ヒ禮_カ、右_ニ繞_ク世_尊，而_ル去_ク於_ニ附_ニ近_ニ樹_下坐_セ。

the Lord said to him: "Pleasant, Ananda, is Vesali; pleasant are the shrines of Udena, Gotamaka, Sattambaka, Bahuputta, Sarandada, and Capala."

3. And the Blessed One said: "Whosoever, Ananda, has developed, practiced, employed, strengthened, maintained, scrutinized, and brought to perfection the four constituents of psychic power could, if he so desired, remain throughout a world-period or until the end of it. The Tathagata, Ananda, has done so. Therefore the Tathagata could, if he so desired, remain throughout a world-period or until the end of it."

4. But the Venerable Ananda was unable to grasp the plain suggestion, the significant prompting, given by the Blessed One. As though his mind was influenced by Mara, he did not beseech the Blessed One: "May the Blessed One remain, O Lord!. May the Happy One remain, O Lord, throughout the world-period, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men!"

5. And when for a second and a third time the Blessed One repeated his words, the Venerable Ananda remained silent.

6. Then the Blessed One said to the Venerable Ananda: "Go now, Ananda, and do as seems fit to you."

"Even so, O Lord." And the Venerable Ananda, rising from his seat, respectfully saluted the Blessed One, and keeping his right side towards him, took his seat under a tree some distance away.

第二品 ☆ 魔請涅槃

Mārayācanakathā / Mara's Appeal [38]

〔第三十八卷 ㊦〕 168. Atha kho māro pāpimā acirapakkante āyasmante ānande yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho māro pāpimā bhagavantaṃ etadavoca – “parinibbātudāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato. Bhāsita kho panesā, bhante, bhagavatā vācā – ‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttāni [uttāniṃ (ka.), uttāni (sī. pī.)] karissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti’ti. Etarahi kho pana, bhante, bhikkhū bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttānikaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātudāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālodāni, bhante, bhagavato.

爾時，惡魔於尊者阿難去後不久，即來世尊之處，至已，立於一面。立於一面之惡魔如是言：

「世尊！世尊今應般涅槃，善逝宜般涅槃。世尊！世尊現在應般涅槃之時。又世尊曾如是言：『惡魔！若我比丘聲聞弟子眾，尚未成為正聞、賢明、善決定、多聞、熟持修多羅，修習法隨法行，既於師所說之法善護持、宣說、令知、確立、開啟、分別、明辨，對生起非難爭論，能以正法降伏，及未能宣示妙法之時，惡魔！我將不般涅槃。』

世尊！現在世尊之比丘聲聞弟子眾，皆已成為正聞、賢明、善決定、多聞、熟持修多羅，修習法隨法行，既於師所說之法善

護持、宣說、令知、確立、開啟、分別、
 明辨，對生起非難爭論，能以正法降伏，
 及能宣示妙法矣。世尊！世尊今應般涅槃，
 善逝現在宜般涅槃，世尊！現在是世尊應
 般涅槃之時。

7. And when the Venerable Ananda had gone away, Mara, the Evil One, approached the Blessed One. And standing at one side he spoke to the Blessed One, saying: "Now, O Lord, let the Blessed One come to his final passing away; let the Happy One utterly pass away! The time has come for the Parinibbana of the Lord.

For the Blessed One, O Lord, spoke these words to me: 'I shall not come to my final passing away, Evil One, until my bhikkhus and bhikkhunis, laymen and laywomen, have come to be true disciples - wise, well disciplined, apt and learned, preservers of the Dhamma, living according to the Dhamma, abiding by the appropriate conduct, and having learned the Master's word, are able to expound it, preach it, proclaim it, establish it, reveal it, explain it in detail, and make it clear; until, when adverse opinions arise, they shall be able to refute them thoroughly and well, and to preach this convincing and liberating Dhamma.'

8. And now, O Lord, bhikkhus ...

Bhāsītā kho panesā, bhante, bhagavatā vācā – ‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvīkā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakam uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti’ti. Etarahi kho pana, bhante, bhikkhuniyo bhagavato sāvīkā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakam uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātudāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālodāni, bhante, bhagavato.

世尊實曾作如是言：『若我比丘尼聲聞弟子眾，尚未成為正聞、賢明、善決定、多聞，熟持修多羅，修習法隨法行，既於師所說之法善護持、宣說、令知、確立、開啟、分別、明辨，對生起非難爭論，能以正法降伏，及未能宣示妙法之時，我將不般涅槃。』

然，世尊！現在世尊之比丘尼聲聞弟子眾，皆已成為正聞、賢明、善決定、多聞，熟持修多羅，修習法隨法行，既於師所說之法善護持、宣說、令知、確立、開啟、分別、明辨，對生起非難爭論，能以正法降伏，及能宣示妙法矣。世尊！今世尊應般涅槃，善逝現在宜般涅槃。世尊！現在是世尊應般涅槃之時。

... and bhikkhunis, ...

Bhāsītā kho panesā, bhante, bhagavatā vācā – 'na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti'ti. Etarahi kho pana, bhante, upāsakā bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttānikaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātudāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālodāni, bhante, bhagavato.

世尊實曾作如是言：『若我優婆塞聲聞弟子眾，尚未成為正聞、賢明、善決定、多聞，熟持修多羅，修習法隨法行，既於師所說之法善護持、宣說、令知、確立、開啟、分別、明辨，對生起非難爭論，能以正法降伏，及未能宣示妙法之時，我將不般涅槃。』

然，世尊！現在世尊之優婆塞聲聞弟子眾，皆已成為正聞、賢明、善決定、多聞，熟持修多羅，修習法隨法行，既於師所說之法善護持、宣說、令知、確立、開啟、分別、明辨，對生起非難爭論，能以正法降伏，及能宣示妙法矣。世尊！今世尊應般涅槃，善逝現在宜般涅槃。世尊！現在是世尊應般涅槃之時。

... laymen ...

Bhāsītā kho panesā, bhante, bhagavatā vācā – ‘na tāvāhaṃ, pāpima parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakam uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti’ti. Etarahi kho pana, bhante, upāsikā bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakam uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātudāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālodāni, bhante, bhagavato.

世尊實曾作如是言：『我優婆夷聲聞弟子眾，尚未成為正聞、賢明、善決定、多聞，熟持修多羅，修習法隨法行，既於師所說之法善護持、宣說、令知、確立、開啟、分別、明辨，對生起非難爭論，能以正法降伏，及未能宣示妙法之時，我將不般涅槃。』

然，世尊！現在世尊之優婆夷聲聞弟子眾，皆已成為正聞、賢明、善決定、多聞，熟持修多羅，修習法隨法行，既於師所說之法善護持、宣說、令知、確立、開啟、分別、明辨，對生起非難爭論，能以正法降伏，及能宣示妙法矣。世尊！世尊今應般涅槃，善逝現在宜般涅槃。世尊！現在是世尊應般涅槃之時。

... and laywomen, have become the Blessed One's disciples in just this way. So, O Lord, let the Blessed One come to his final passing away! The time has come for the Parinibbana of the Lord.

Bhāsītā kho panesā, bhante, bhagavatā vācā – 'na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me idaṃ brahmacariyaṃ na iddhaṃ ceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ'ti. Etarahi kho pana, bhante, bhagavato brahmacariyaṃ iddhaṃ ceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ. Parinibbātudāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālodāni, bhante, bhagavato'ti.

世尊！世尊實曾作如是言：『若我之梵行未成就、繁榮、廣布、廣為人知、遍說廣傳於人間者，惡魔！我應無般涅槃。』

然，世尊！現在世尊之梵行已成就、繁榮、廣布、廣為人知、遍說廣傳於人間矣。世尊！世尊今應般涅槃，善逝現在宜般涅槃。世尊！現在世尊應般涅槃之時。」

For the Blessed One, O Lord, spoke these words to me: 'I shall not come to my final passing away, Evil One, until this holy life taught by me has become successful, prosperous, far-renowned, popular, and widespread, until it is well proclaimed among gods and men.' And this too has come to pass in just this way. So, O Lord, let the Blessed One come to his final passing away, let the Happy One utterly pass away! The time has come for the Parinibbana of the Lord."

第三品 ☆ 世尊捨壽 *Āyusañkhāraossajjanam* /

The Blessed One Relinquishes His Will to Live [38~39]

Evam vutte bhagavā māraṃ pāpimantaṃ etadavoca – “apposukko tvaṃ, pāpima, hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī”ti.

如^四是^一言^二時^一，世^一尊^二如^四是^一言^二惡^一魔^三曰^四：「惡^一魔^三！汝^四且^一安^二心^一，如^四來^一之^二般^一涅槃^三應^四已^一不^二遠^一。此^四後^一三^二月^一，如^四來^一將^二般^一涅槃^三。」

9. When this was said, the Blessed One spoke to Mara, the Evil One, saying: "Do not trouble yourself, Evil One. Before long the Parinibbana of the Tathagata will come about. Three months hence the Tathagata will utterly pass away."

〔第三十九卷 ㊦〕 169. Atha kho bhagavā cāpāle cetiye sato sampajāno āyusañkhāraṃ ossaji. Ossatthe ca bhagavatā āyusañkhāre mahābhūmicālo ahosi bhiṃsanako salomahaṃso [lomahaṃso (syā.)], devadundubhiyo [devadudrabhiyo (ka.)] ca phaliṃsu. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

爾^一時^二，世^一尊^二於^一遮^二波^一羅^三廟^四正^五念^六正^七知^八而^九捨^{一〇}壽^{一一}行^{一二}。而^一世^二尊^三捨^四壽^五行^六時^七，有^八大^九地^{一〇}震^{一一}，甚^{一二}令^{一三}人^{一四}恐^{一五}怖^{一六}，身^{一七}毛^{一八}豎^{一九}立^{二〇}及^{二一}天^{二二}雷^{二三}響^{二四}烈^{二五}。世^一尊^二知^三是^四見^五已^六，而^七說^八此^九憂^{一〇}陀^{一一}那^{一二}曰^{一三}：

10. And at the Capala shrine the Blessed One thus mindfully and clearly comprehending renounced his will to live on. And upon the Lord's renouncing his will to live on, there came a tremendous earthquake, dreadful and astonishing, and thunder rolled across the heavens. And the Blessed One beheld it with understanding, and made this solemn utterance:

“Tulamatulañca sambhavaṃ, bhavaśaṅkhāramavassaji muni;
Ajjhattarato samāhito, abhindi kavacamivattasambhavan”ti.

生^一之^二量^三無^四量^五
牟^一尼^二捨^三有^四行^五
心^一喜^二正^三念^四住^五
如^一斷^二鎧^三已^四生^五

*What causes life, unbounded or confined - His process of becoming - this the Sage Renounces.
With inward calm and joy he breaks, As though a coat of mail, his own life's cause.*

第四品 ☆ 大地震因

Mahābhūmicālahetu / Eight Causes of Earthquakes [40~41]

〔第四十卷 ㊟〕 170. Atha kho āyasmato ānandassa etadahosi – “acchariyaṃ vata bho, abbhutaṃ vata bho, mahā vatāyaṃ bhūmicālo; sumahā vatāyaṃ bhūmicālo bhiṃsanako salomahaṃso; devadundubhiyo ca phaliṃsu. Ko nu kho hetu ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?

爾時，尊者阿難如是思惟：「此是不思議哉！此是未曾有哉！此是大地震，此甚令人恐怖、身毛豎立之大地震及天雷響烈。此大地震之出現是何因何緣耶？」

11. Then it came to the mind of the Venerable Ananda: "Marvellous it is indeed, and most wonderful! The earth shakes mightily, tremendously! Dreadful and astonishing it is, how the thunders roll across the heavens! What could be the reason, what the cause, that so mighty an earthquake should arise?"

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante, mahā vatāyaṃ, bhante, bhūmicālo; sumahā vatāyaṃ, bhante, bhūmicālo bhiṃsanako salomahaṃso; devadundubhiyo ca phaliṃsu. Ko nu kho, bhante, hetu ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?

於是，尊者阿難詣近世尊，詣已，敬禮世尊，卻坐一面。坐於一面之尊者阿難，如是白世尊言：

「不可思議哉！世尊。未曾有哉！世尊。此是大地震，世尊！此甚令人恐怖、身毛豎立之大地震及天雷響裂。此大地震之出現為何因、何緣耶？」

12. And the Venerable Ananda approached the Blessed One, and respectfully greeting him, sat down at one side. Then he spoke to the Blessed One, saying: "Marvellous it is indeed, and most wonderful! The earth shakes mightily, tremendously! Dreadful and astonishing it is how the thunders roll across the heavens! What could be the reason, what the cause, that so mighty an earthquake should arise?"

〔第四十一卷 ㊦〕 171. "Aṭṭha kho ime, ānanda, hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya. Katame aṭṭha? Ayaṃ, ānanda, mahāpathavī udake patiṭṭhitā, udakaṃ vāte patiṭṭhitam, vāto ākāsaṭṭho. Hoti kho so, ānanda, samayo, yaṃ mahāvātā vāyanti. Mahāvātā vāyantā udakaṃ kampenti. Udakaṃ kampitaṃ pathaviṃ kampeti. Ayaṃ paṭhamo hetu paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

「阿難！此大地震之出現，有八因、八緣。八者何耶？阿難！此大地止立於水上，水止立於風，風止立於空。阿難！空中起吹大風時，風起則水動，水動則地動，此為大地震出現之第一因、第一緣。

13. Then the Blessed One said: "There are eight reasons, Ananda, eight causes for a mighty earthquake to arise. What are those eight?

14. This great earth, Ananda, is established upon liquid, the liquid upon the atmosphere, and the atmosphere upon space. And when, Ananda, mighty atmospheric disturbances take place, the liquid is agitated. And with the agitation of the liquid, tremors of the earth arise. This is the first reason, the first cause for the arising of mighty earthquakes.

Puna caparaṃ, ānanda, samaṇo vā hoti brāhmaṇo vā iddhimā cetovasippatto, devo vā mahiddhiko mahānubhāvo, tassa parittā pathavisaññā bhāvitā hoti, appamāṇā āposaññā. So imaṃ pathaviṃ kampeti saṅkampeti sampakampeti sampavedheti. Ayaṃ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya.

復次，阿難！有神通、心自在者之沙門或婆羅門；或有大神通、大威德力之天神，僅修地想而少修水想時，此地則大震動。此為大地震出現之第二因、第二緣。

15. Again, Ananda, when an ascetic or holy man of great power, one who has gained mastery of his mind, or a deity who is mighty and potent, develops intense concentration on the delimited aspect of the earth element, and to a boundless degree on the liquid element, he, too, causes the earth to tremble, quiver, and shake. This is the second reason, the second cause for the arising of mighty earthquakes.

Puna caparaṃ, ānanda, yadā bodhisatto tusitakāyā cavitvā sato sampajāno mātukucchiṃ okkamati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ tatiyo hetu tatiyo paccayo mahato bhūmicālassa pātubhāvāya.

復次，阿難！當菩薩住正念正知，離兜率天，入於母胎時，此地則大震動。此為大地震動出現之第三因、第三緣。

16-21. Again, Ananda, when the Bodhisatta departs from the Tusita realm and descends into his mother's womb, mindfully and clearly comprehending;

Puna caparaṃ, ānanda, yadā bodhisatto sato sampajāno mātukucchismā nikkhamati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ catuttho hetu catuttho paccayo mahato bhūmicālassa pātubhāvāya.

復次，阿難！當菩薩住正念正知，出母胎時，此地則大震動。此為大地震動出現之第四因、第四緣。

and when the Bodhisatta comes out from his mother's womb, mindfully and clearly comprehending;

Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ pañcama hetu pañcama paccayo mahato bhūmicālassa pātubhāvāya.

復次，阿難！如來證無上正等覺時，此地則大震動。此為大地震動出現之第五因、第五緣。

and when the Tathagata becomes fully enlightened in unsurpassed, supreme Enlightenment;

Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ dhammacakkaṃ pavatteti, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya.

復次，阿難！當如來轉無上法輪時，此地則大震動。此為大地震動出現之第六因、第六緣。

when the Tathagata sets rolling the excellent Wheel of the Dhamma;

Puna caparaṃ, ānanda, yadā tathāgato sato sampajāno āyusañkhāraṃ ossajjati, tadāyaṃ pathavī kampaṭi saṅkampaṭi sampakampaṭi sampavedhati. Ayaṃ sattamo hetu sattamo paccayo mahato bhūmicālassa pātubhāvāya.

復次，阿難！當如來住正念正知，捨壽行之時，此地則大震動。此為大地地震出現之第七因、第七緣。

when the Tathagata renounces his will to live on;

Puna caparaṃ, ānanda, yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati, tadāyaṃ pathavī kampaṭi saṅkampaṭi sampakampaṭi sampavedhati. Ayaṃ atṭhamo hetu atṭhamo paccayo mahato bhūmicālassa pātubhāvāya. Ime kho, ānanda, atṭha hetū, atṭha paccayā mahato bhūmicālassa pātubhāvāyāti.

復次，阿難！當如來完全捨離，於涅槃界入無餘涅槃時，此地則大震動。此為大地地震出現之第八因、第八緣。

阿難！此為大地地震出現之八因、八緣。

and when the Tathagata comes to pass away into the state of Nibbana in which no element of clinging remains - then, too, Ananda, this great earth trembles, quivers, and shakes.

These, Ananda, are the eight reasons, the eight causes for a great earthquake to arise.

第五品 ☆ 人天八眾

Aṭṭha parisā / Eight Assemblies [42]

〔第四十二卷 ㊟〕 172. "Aṭṭha kho imā, ānanda, parisā. Katamā aṭṭha? Khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā [cātummahārājikaparisā (sī. syā. kaṃ. pī.)], tāvatimsaparisā, māraparisā, brahmaparisā. Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ khattiyaparisāṃ upasaṅkamitā. Tatrapī mayā sannisinnapubbaṃ ceva sallapitapubbaṃ sākaṃ ca samāpajjitapubbā. Tattha yādisako tesāṃ vaṇṇo hoti, tādisako mayhaṃ vaṇṇo hoti. Yādisako tesāṃ saro hoti, tādisako mayhaṃ saro hoti. Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi. Bhāsamānaṃca maṃ na jānanti – 'ko nu kho ayaṃ bhāsati devo vā manusso vā'ti? Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. Antarahitaṃca maṃ na jānanti – 'ko nu kho ayaṃ antarahito devo vā manusso vā'ti? Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ brāhmaṇaparisāṃ...pe... gahapatiparisāṃ... samaṇaparisāṃ... cātumahārājikaparisāṃ... tāvatimsaparisāṃ... māraparisāṃ... brahmaparisāṃ upasaṅkamitā. Tatrapī mayā sannisinnapubbaṃ ceva sallapitapubbaṃ sākaṃ ca samāpajjitapubbā. Tattha yādisako tesāṃ vaṇṇo hoti, tādisako mayhaṃ vaṇṇo hoti. Yādisako tesāṃ saro hoti, tādisako mayhaṃ saro hoti. Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi. Bhāsamānaṃca maṃ na jānanti – 'ko nu kho ayaṃ bhāsati devo vā manusso vā'ti? Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. Antarahitaṃca maṃ na jānanti – 'ko nu kho ayaṃ antarahito devo vā manusso vā'ti? Imā kho, ānanda, aṭṭha parisā.

阿難！有八種眾。八者何耶？即：刹帝利眾、婆羅門眾、居士眾、沙門眾、四天王眾、忉利天眾、魔眾、梵天眾。

阿難！我憶念，往昔，曾參加幾百人之刹帝利眾，於其處，我未就坐、言說、交談以前，其時，使我之顏色，相同於彼等，我之聲音，相同於彼等。我宣說教示、訓練之法要，令之歡喜。當我宣示之時，彼等不識我，而自問言：『彼宣說者，是誰耶？是神，或是人耶？』我宣說教示、訓練，令之歡喜後，我則隱形不見。彼等，不知我何時，隱形不見，而自問言：『彼隱形者，是誰耶？是神，或是人耶？』

阿難！我憶念，往昔，曾參加幾百人之婆

羅門眾，於其處，我未就坐、言說、交談以前，其時，使我之顏色，相同於彼等，我之聲音，相同於彼等。我宣說教示、訓誡之法要，令之歡喜。當我宣示之時，彼等不識我，而自問言：『彼宣說者，是誰耶？是神，或是人耶？』我宣說教示、訓誡，令之歡喜後，我則隱形不見。彼等，不知我何時，隱形不見，而自問言：『彼隱形者，是誰耶？是神，或是人耶？』

阿難！我憶念，往昔，曾參加幾百人之居士眾，於其處，我未就坐、言說、交談以前，其時，使我之顏色，相同於彼等，我之聲音，相同於彼等。我宣說教示、訓誡之法要，令之歡喜。當我宣示之時，彼等不識我，而自問言：『彼宣說者，是誰耶？是神，或是人耶？』我宣說教示、訓誡，令之歡喜後，我則隱形不見。彼等，不知我何時，隱形不見，而自問言：『彼隱形者，是誰耶？是神，或是人耶？』

阿難！我憶念，往昔，曾參加幾百人之沙門眾，於其處，我未就坐、言說、交談以前，其時，使我之顏色，相同於彼等，我之聲音，相同於彼等。我宣說教示、訓誡之法要，令之歡喜。當我宣示之時，彼等不識我，而自問言：『彼宣說者，是誰耶？是神，或是人耶？』我宣說教示、訓誡，令之歡喜後，我則隱形不見。彼等，不知我何時，隱形不見，而自問言：『彼隱形者，是誰耶？是神，或是人耶？』

阿難！我憶念，往昔，曾參加幾百人之四

天眾，於其處，我未就坐、言說、交談以前，其時，使我之顏色，相同於彼等，我之聲音，相同於彼等。我宣說教示、訓誡之法要，令之歡喜。當我宣示之時，彼等不識我，而自問言：『彼宣說者，是誰耶？是神，或是人耶？』我宣說教示、訓誡，令之歡喜後，我則隱形不見。彼等，不知我何時，隱形不見，而自問言：『彼隱形者，是誰耶？是神，或是人耶？』

阿難！我憶念，往昔，曾參加幾百人之忉利天眾，於其處，我未就坐、言說、交談以前，其時，使我之顏色，相同於彼等，我之聲音，相同於彼等。我宣說教示、訓誡之法要，令之歡喜。當我宣示之時，彼等不識我，而自問言：『彼宣說者，是誰耶？是神，或是人耶？』我宣說教示、訓誡，令之歡喜後，我則隱形不見。彼等，不知我何時，隱形不見，而自問言：『彼隱形者，是誰耶？是神，或是人耶？』

阿難！我憶念，往昔，曾參加幾百人之魔眾，於其處，我未就坐、言說、交談以前，其時，使我之顏色，相同於彼等，我之聲音，相同於彼等。我宣說教示、訓誡之法要，令之歡喜。當我宣示之時，彼等不識我，而自問言：『彼宣說者，是誰耶？是神，或是人耶？』我宣說教示、訓誡，令之歡喜後，我則隱形不見。彼等，不知我何時，隱形不見，而自問言：『彼隱形者，是誰耶？是神，或是人耶？』

阿難！我憶念，往昔，曾參加幾百人之梵

天眾，於其處，我未就坐、言說、交談以前，其時，使我之顏色，相同於彼等，我之聲音，相同於彼等。我宣說教示、訓誡之法要，令之歡喜。當我宣示之時，彼等不識我，而自問言：『彼宣說者，是誰耶？是神，或是人耶？』我宣說教示、訓誡令之歡喜後，我則隱形不見。彼等，不知我何時，隱形不見，而自問言：『彼隱形者，是誰耶？是神，或是人耶？』

阿難！此為八眾。

22. Now there are eight kinds of assemblies, Ananda, that is to say, assemblies of nobles, brahmins, householders, ascetics, of the Four Great Kings, of the Thirty-three gods, of Maras, and of Brahmas.

23. And I recall, Ananda, how I have attended each of these eight kinds of assemblies, amounting to hundreds. And before seating myself and starting the conversation or the discussion, I made my appearance resemble theirs, my voice resemble theirs. And so I taught them the Dhamma, and roused, edified, and gladdened them. Yet while I was speaking to them thus, they did not know me, and they would enquire of one another, asking: 'Who is he that speaks to us? Is it a man or a god?'

Then having taught them the Dhamma, and roused, edified, and gladdened them, I would straightaway vanish. And when I had vanished, too, they did not know me, and they would enquire of one another, asking: 'Who is he that has vanished? Is it a man or a god?'

And such, Ananda, are the eight kinds of assemblies.

第六品 ☆ 修八勝處

Aṭṭha abhibhāyatanāni / Eight Fields of Mastery [43]

〔第四十三卷 ㊦〕 173. Aṭṭha kho imāni, ānanda, abhibhāyatanāni. Katamāni aṭṭha?

阿難！有八勝處。八者何耶？

24. Now there are eight fields of mastery, Ananda. What are those eight?

第一勝處 ☆ 心繫念住、少量色光 [43]

☆ 內有色想（心繫念住）⇒ 依初禪近行（有尋有伺）定，外觀——
少量色光，若淨、若垢之業處。

Ajjhattam rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. 'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ paṭhamam abhibhāyatanam.

有時，內有色想（心繫念住），外觀諸色，
少量色光——若清淨光、若雜染光（之業處）；
像這樣想：『我勝知彼！我勝見彼！』此為第一勝處。

25. When one, perceiving forms subjectively, sees small forms, beautiful or ugly, external to himself, and mastering them, is aware that he perceives and knows them as they are - this is the first field of mastery.

第二勝處 ☆ 心繫念住、無量色光 [43]

☆ 內有色想（心繫念住）⇒ 依初禪安止（無尋唯伺）定，外觀——無量色光，若淨、若垢之業處。

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. 'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ dutiyaṃ abhibhāyatanaṃ.

有_レ時_ハ、 內_ニ有_レ色_カ想_ス（ 心_ヲ繫_テ念_ヲ住_ス） ， 外_ニ觀_ス諸_ク色_カ，
無_ク量_カ色_カ光_ニ——若_ク清_ク淨_ク光_ニ、 若_ク雜_ニ染_ス光_ニ（ 之_ノ業_ノ
處_ニ） ； 像_ト這_ニ樣_ニ想_ス： 『 我_ハ勝_テ知_ス彼_ノ！ 我_ハ勝_テ見_ス
彼_ノ！ 』 此_ハ為_ス第_ニ勝_ノ處_ニ。

26. When one, perceiving forms subjectively, sees large forms, beautiful or ugly, external to himself, and mastering them, is aware that he perceives and knows them as they are - this is the second field of mastery.

第三勝處 ☆ 心無繫念、少量色光 [43]

☆ 內無色想（心無繫念）⇒ 依二禪定，外觀——少量色光，若淨、若垢之業處。

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. 'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ tatiyaṃ abhibhāyatanaṃ.

有_レ時_ハ、 內_ニ無_ク色_カ想_ス（ 心_ヲ無_ク繫_テ念_ヲ） ， 外_ニ觀_ス諸_ク色_カ，
少_ク量_カ色_カ光_ニ——若_ク清_ク淨_ク光_ニ、 若_ク雜_ニ染_ス光_ニ（ 之_ノ業_ノ
處_ニ） ； 像_ト這_ニ樣_ニ想_ス： 『 我_ハ勝_テ知_ス彼_ノ！ 我_ハ勝_テ見_ス
彼_ノ！ 』 此_ハ為_ス第_ニ勝_ノ處_ニ。

27. When one, not perceiving forms subjectively, sees small forms, beautiful or ugly, external to himself, and mastering them, is aware that he perceives and knows them as they are - this is the third field of mastery.

第四勝處 ☆ 心無繫念、無量色光 [43]

☆ 內無色想（心無繫念） ⇒ 依三禪定，外觀——無量色光，若淨、若垢之業處。

Ajjhattam arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. 'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ catuttham abhibhāyatanaṃ.

有_レ時_ハ， 內_ニ無_ク色_ノ想_ヲ（ 心_ヲ無_ク繫_テ念_ヲ） ， 外_ニ觀_ス諸_ノ色_ノ，
無_ク量_カ色_ノ光_ヲ——若_ク清_ク淨_ク光_ヲ、 若_ク雜_ニ染_ニ光_ヲ（ 之_ノ業_ノ
處_ニ） ； 像_ト這_ニ樣_ノ想_ヲ： 『 我_ハ勝_ト知_ス彼_ノ！ 我_ハ勝_ト見_ス
彼_ノ！ 』 此_ハ為_ス第_ハ四_ニ勝_ト處_ニ。

28. When one, not perceiving forms subjectively, sees large forms, beautiful or ugly, external to himself, and mastering them, is aware that he perceives and knows them as they are - this is the fourth field of mastery.

第五勝處 ☆ 心無繫念、青色淨光 [43]

☆ 內無色想（心無繫念）內在清淨 ⇒ 依第四禪，外觀——青色淨光，證得勝解。

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimattṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. 'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ pañcamaṃ abhibhāyatanaṃ.

有_レ時_ハ， 內_ニ無_ク色_ヲ想_ス（ 心_ニ無_ク繫_テ念_ス ） ， 外_ニ觀_ス諸_ノ色_ヲ，
純_ニ青_ノ色_ヲ、 似_ニ青_ノ色_ヲ、 青_ノ顯_テ現_テ、 青_ノ光_ヲ輝_ス； 亦_ニ如_ク——
青_ノ色_ヲ亞_リ麻_ノ花_ノ， 純_ニ青_ノ色_ヲ、 似_ニ青_ノ色_ヲ、 青_ノ顯_テ現_テ、 青_ノ光_ヲ輝_ス；
又_ニ如_ク， 波_ノ羅_ノ奈_ノ衣_ノ兩_ノ面_ノ光_ヲ亮_ス細_テ軟_テ， 純_ニ青_ノ色_ヲ、
似_ニ青_ノ色_ヲ、 青_ノ顯_テ現_テ、 青_ノ光_ヲ輝_ス。

諸_ノ如_ク此_ノ類_ノ， 有_レ時_ハ， 內_ニ無_ク色_ヲ想_ス（ 心_ニ無_ク繫_テ念_ス ） ， 外_ニ觀_ス
諸_ノ色_ヲ， 純_ニ青_ノ色_ヲ、 似_ニ青_ノ色_ヲ、 青_ノ顯_テ現_テ、 青_ノ光_ヲ輝_ス， 像_ニ這_ノ樣_ノ
想_ス： 『 我_ハ勝_テ知_ス彼_ノ！ 我_ハ勝_テ見_ス彼_ノ！ 』 此_ハ為_ス第_ハ五_ノ勝_ノ處_ニ。

29. When one, not perceiving forms subjectively, sees forms external to himself that are blue, blue in color, of a blue luster like the blossoms of flax, or like fine Benares muslin which, burnished on both sides, is blue, blue in color, of a blue luster - when such a one sees forms external to himself that are blue, and mastering them, is aware that he perceives and knows them as they are - this is the fifth field of mastery.

第六勝處 ☆ 心無繫念、黃色淨光 [43]

☆ 內無色想（心無繫念）內在清淨 ⇒ 依第四禪，外觀——黃色淨光，證得勝解。

Ajjhattam arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma kaṇikārapuppham pītam pītavaṇṇam pītanidassanam pītanibhāsam. Seyyathā vā pana tam vattham bārāṇaseyyakam ubhatobhāgavimattṭham pītam pītavaṇṇam pītanidassanam pītanibhāsam. Evameva ajjhattam arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. 'Tāni abhibhuyya jānāmi passāmī'ti evamsaññī hoti. Idam chaṭṭham abhibhāyatanam.

有_レ時_ハ， 內_ニ無_ク色_ヲ想_ス（ 心_ニ無_ク繫_テ念_ス ）， 外_ニ觀_ス諸_ノ色_ヲ， 純_ニ黃_ニ色_ヲ、 似_シ黃_ニ色_ヲ、 黃_ニ顯_テ現_ル、 黃_ニ光_ニ輝_ス； 亦_ニ如_シ——黃_ニ花_ノ樹_ノ， 純_ニ黃_ニ色_ヲ、 似_シ黃_ニ色_ヲ、 黃_ニ顯_テ現_ル、 黃_ニ光_ニ輝_ス； 又_ニ如_シ， 波_ノ羅_ノ奈_ノ衣_ノ兩_ノ面_ノ光_ニ亮_ニ細_ニ軟_ニ， 純_ニ黃_ニ色_ヲ、 似_シ黃_ニ色_ヲ、 黃_ニ顯_テ現_ル、 黃_ニ光_ニ輝_ス。

諸_ノ如_シ此_ノ類_ノ， 有_レ時_ハ， 內_ニ無_ク色_ヲ想_ス（ 心_ニ無_ク繫_テ念_ス ）， 外_ニ觀_ス諸_ノ色_ヲ， 純_ニ黃_ニ色_ヲ、 似_シ黃_ニ色_ヲ、 黃_ニ顯_テ現_ル、 黃_ニ光_ニ輝_ス， 像_ニ這_ノ樣_ノ想_ス： 『 我_ハ勝_テ知_ス彼_ノ！ 我_ハ勝_テ見_ス彼_ノ！ 』 此_ハ為_ス第_ニ六_ノ勝_ノ處_ノ。

30. When one, not perceiving forms subjectively, sees forms external to himself that are yellow, yellow in color, of a yellow luster like the Kanikara blossom, or like fine Benares muslin which, burnished on both sides, is yellow, yellow in color, of a yellow luster - when such a one sees forms external to himself that are yellow, and mastering them, is aware that he perceives and knows them as they are - this is the sixth field of mastery.

第七勝處 ☆ 心無繫念、紅色淨光 [43]

☆ 內無色想（心無繫念）內在清淨 ⇒ 依第四禪，外觀——紅色淨光，證得勝解。

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṅkāni lohitaṅkavaṇṇāni lohitaṅkanidassanāni lohitaṅkanibhāsāni. Seyyathāpi nāma bandhujīvakaṇupphamaṃ lohitaṅkaṃ lohitaṅkavaṇṇaṃ lohitaṅkanidassanaṃ lohitaṅkanibhāsaṃ. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitaṅkaṃ lohitaṅkavaṇṇaṃ lohitaṅkanidassanaṃ lohitaṅkanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṅkāni lohitaṅkavaṇṇāni lohitaṅkanidassanāni lohitaṅkanibhāsāni. 'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ sattamaṃ abhibhāyātanaṃ.

有_レ時_ハ、 內_ニ無_ク色_ヲ想_ス（ 心_ヲ無_ク繫_テ念_ス） ， 外_ニ觀_ス諸_レ色_ヲ、
純_ニ紅_ニ色_ヲ、 似_ニ紅_ニ色_ヲ、 紅_ニ顯_テ現_テ、 紅_ニ光_ヲ輝_ス； 亦_ニ如_ク——
朱_ニ槿_ニ大_ニ紅_ニ花_ヲ、 純_ニ紅_ニ色_ヲ、 似_ニ紅_ニ色_ヲ、 紅_ニ顯_テ現_テ、 紅_ニ光_ヲ輝_ス；
又_ニ如_ク、 波_ニ羅_ニ奈_ニ衣_ヲ—兩_ニ面_ニ光_ヲ亮_ニ細_ニ軟_ニ、 純_ニ紅_ニ色_ヲ、
似_ニ紅_ニ色_ヲ、 紅_ニ顯_テ現_テ、 紅_ニ光_ヲ輝_ス。

諸_ニ如_ク此_ノ類_ノ、 有_レ時_ハ、 內_ニ無_ク色_ヲ想_ス（ 心_ヲ無_ク繫_テ念_ス） ， 外_ニ觀_ス諸_レ色_ヲ、
純_ニ紅_ニ色_ヲ、 似_ニ紅_ニ色_ヲ、 紅_ニ顯_テ現_テ、 紅_ニ光_ヲ輝_ス、
像_ニ這_ニ樣_ノ想_ス： 『 我_ハ勝_テ知_ル彼_ノ！ 我_ハ勝_テ見_ル彼_ノ！ 』 此_ハ為_ス第_ニ七_ノ勝_ニ處_ニ。

31. When one, not perceiving forms subjectively, sees forms external to himself that are red, red in color, of a red luster like the Bandhujivaka blossom, or like fine Benares muslin which, burnished on both sides, is red, red in color, of a red luster - when such a one sees forms external to himself that are red, and mastering them, is aware that he perceives and knows them as they are - this is the seventh field of mastery.

第八勝處 ☆ 心無繫念、白色淨光 [43]

☆ 內無色想（心無繫念）內在清淨 ⇒ 依第四禪，外觀——白色淨光，證得勝解。

Ajjhattam arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā. Seyyathā vā pana tam vattham bārāṇaseyyakam ubhatobhāgavimattḥam odātam odātavaṇṇam odātanidassanam odātanibhāsam. Evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. 'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ aṭṭhamam abhibhāyatanam. Imāni kho, ānanda, aṭṭha abhibhāyatanāni.

有_レ時_ハ， 內_ニ無_ク色_セ想_ヲ（ 心_ヲ無_ク繫_テ念_ヲ） ， 外_ニ觀_ス諸_レ色_セ，
純_ニ白_ク色_セ、 似_ハ白_ク色_セ、 白_ク顯_テ現_テ、 白_ク光_ニ輝_ス； 亦_ハ如_ク——
破_レ曉_ノ之_ニ太_カ白_ク金_ニ星_ノ， 純_ニ白_ク色_セ、 似_ハ白_ク色_セ、 白_ク顯_テ現_テ、
白_ク光_ニ輝_ス； 又_ハ如_ク， 波_カ羅_セ奈_カ衣_ノ兩_カ面_ノ光_ニ亮_カ細_テ軟_ク， 純_ニ白_ク色_セ、
似_ハ白_ク色_セ、 白_ク顯_テ現_テ、 白_ク光_ニ輝_ス。

諸_レ如_ク此_ノ類_ノ， 有_レ時_ハ， 內_ニ無_ク色_セ想_ヲ（ 心_ヲ無_ク繫_テ念_ヲ） ，
外_ニ觀_ス諸_レ色_セ， 純_ニ白_ク色_セ、 似_ハ白_ク色_セ、 白_ク顯_テ現_テ、 白_ク光_ニ輝_ス，
像_テ這_ノ樣_ノ想_ヲ： 『 我_ハ勝_ム知_ル彼_ノ！ 我_ハ勝_ム見_ル彼_ノ！ 』
此_ハ為_ス第_ハ八_ノ勝_ム處_ニ。

阿_ハ難_シ！ 此_ハ為_ス第_ハ八_ノ勝_ム處_ニ。

32. When one, not perceiving forms subjectively, sees forms external to himself that are white, white in color, of a white luster like the morning star, or like fine Benares muslin which, burnished on both sides, is white, white in color, of a white luster - when such a one sees forms external to himself that are white, and mastering them, is aware that he perceives and knows them as they are - this is the eighth field of mastery.

These, Ananda, are the eight fields of mastery.

第七品 ☆ 證八解脫

Aṭṭha vimokkhā / Eight Liberations [44]

☆ 八勝處 *aṭṭha abhibhāyatana* ⇒ ① 心繫念住、少量色光，② 心繫念住、無量色光，③ 心無繫念、少量色光，④ 心無繫念、無量色光，⑤ 心無繫念、青色淨光，⑥ 心無繫念、黃色淨光，⑦ 心無繫念、紅色淨光，⑧ 心無繫念、白色淨光。

☆ 八解脫（八種俱解脫） *aṭṭha vimokkha* ⇒ ① 心繫念住（如第一、二勝處）、② 心無繫念（如第三、四勝處）、③ 清淨勝解（如第五～八勝處）、④ 空無邊處、⑤ 識無邊處、⑥ 無所有處、⑦ 非非想處、⑧ 想受滅盡。

〔第四十四卷 ㊦〕 174. *Aṭṭha kho ime, ānanda, vimokkhā. Katame aṭṭha?*

阿難！有八種解脫。何者為八耶？

33. *Now there are eight liberations, Ananda. What are those eight?*

第一解脫 ☆ 心繫念住 ⇒

如第一、第二勝處 [44]

Rūpī rūpāni passati, ayaṃ paṭhamo vimokkho.

內有_レ色_一想_二者_一（心_二繫_一念_二住_一，依_レ初_レ禪_二近_レ行_一定_二、初_レ禪_二安_レ止_一定_二），外_レ觀_レ諸_レ色_一——（少_レ量_二色_一光_二、無_レ量_二色_一光_二、若_レ清_二淨_一光_二、若_レ雜_二染_一光_二之_レ業_二處_一）證_レ得_レ解_二脫_一。此_レ為_レ，第_二一_一解_二脫_一。

34. *Oneself having form, one perceives forms; this is the first liberation.*

第二解脫 ☆ 心無繫念 ⇒

如第三、第四勝處 [44]

Ajjhattam arūpasaññī bahiddhā rūpāni passati, ayam dutiyo vimokkho.

內_三無_×色_念想_心者_世（心_三無_×繫_心念_三，依_一二_禪、三_禪），
外_×觀_諸色_念——（少_量色_光、無_量色_光、若_清淨_光、
若_雜染_光之_業處_世）證_得解_脫。此_為，第_二解_脫。

35. Being unaware of one's own form, one perceives forms external to oneself; this is the second liberation.

第三解脫 ☆ 清淨勝解 ⇒

如第五、第六、第七、第八勝處 [44]

Subhanteva adhimutto hoti, ayam tatiyo vimokkho.

（內_三無_×色_念想_心、心_三無_×繫_心念_三）內_三在_清淨_者，
（依_一第_四禪_三，外_×觀_淨光_念——青_光、黃_光、赤_光、
白_光）證_得勝_解。此_為，第_三解_脫。

36. Experiencing loveliness, one is intent upon it; this is the third liberation.

第四解脫 ☆ 空無邊處 ⇒

如空無邊處定 [44]

Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañāñcāyatanaṃ upasampajja viharati, ayaṃ catuttho vimokkho.

超一切色想，超一切有對想，不作意種種想——『空是無邊……』，達空無邊處而住、證得解脫。此為，第四解脫。

37. By utterly transcending the perceptions of matter, by the disappearance of the perceptions of sense-reaction, and by giving no attention to diversity-perceptions, one becomes aware of, attains to, and abides in the sphere of infinite space; this is the fourth liberation.

第五解脫 ☆ 識無邊處 ⇒

如識無邊處定 [44]

Sabbaso ākāsañāñcāyatanaṃ samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanaṃ upasampajja viharati, ayaṃ pañcama vimokkho.

超一切空無邊處——『識是無邊……』，達識無邊處而住、證得解脫。此為，第五解脫。

38. By utterly transcending the sphere of infinite space, one becomes aware of, attains to, and abides in the sphere of infinite consciousness; this is the fifth liberation.

第六解脫 ☆ 無所有處 ⇒

如無所有處定 [44]

Sabbaso viññāṇañcāyatanam samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanam upasampajja viharati, ayam chaṭṭho vimokkho.

超一切識無邊處——『皆無所有……』，達無所有處而住、證得解脫。此為，第六解脫。

39. By utterly transcending the sphere of infinite consciousness, one becomes aware of, attains to, and abides in the sphere of nothingness; this is the sixth liberation.

第七解脫 ☆ 非非想處 ⇒

如非想非非想處定 [44]

Sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. Ayam sattamo vimokkho.

超一切無所有處，達非想想非非想處而住、證得解脫。此為，第七解脫。

40. By utterly transcending the sphere of nothingness, one attains to and abides in the sphere of neither-perception-nor-non-perception; this is the seventh liberation.

第八解脫 ☆ 想受滅盡 ⇒

如想受滅盡定 [44]

Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ aṭṭhamo vimokkho. Ime kho, ānanda, aṭṭha vimokkhā.

超一切非想非非想處，達想受滅盡而住、
證得解脫。此為，第八解脫。
阿難！此為八種解脫。

41. By utterly transcending the sphere of neither-perception-nor-non-perception, one attains to and abides in the cessation of perception and sensation; this is the eighth liberation.

These, Ananda, are the eight liberations.

第八品 ☆ 魔初試探

Mara's Former Temptation [45~47]

〔第四十五卷 ㊟〕 175. Ekamidāhaṃ, ānanda, samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho. Atha kho, ānanda, māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, ānanda, māro pāpimā maṃ etadavoca – ‘parinibbātudāni, bhante, bhagavā; parinibbātu sugato, parinibbānakālodāni, bhante, bhagavato’ti. Evaṃ vutte ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ –

阿難！往昔我成就無上正覺，住於鬱裨羅尼連禪河邊之阿輸波羅尼拘律樹（榕樹）下。阿難！其時，惡魔詣我處，至已，立於一面。阿難！立於一面之惡魔如是言我曰：『世尊！世尊今應般涅槃，善逝現在宜般涅槃。世尊！現在是世尊應般涅槃之時。』

如是言時，阿難！我如是以言惡魔曰：

42. There was a time, Ananda, when I dwelt at Uruvela, on the bank of the Nerañjara River, at the foot of the goatherds' banyan-tree, soon after my supreme Enlightenment. And Mara, the Evil One, approached me, saying: 'Now, O Lord, let the Blessed One come to his final passing away! Let the Happy One utterly pass away! The time has come for the Parinibbana of the Lord.'

43. Then, Ananda, I answered Mara, the Evil One, saying:

'Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvaka bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

『若我比丘聲聞弟子眾，尚未善決定、多聞，熟持修多羅，修習法隨法行，既於師所說之法善護持、宣說、令知、確立、開啟、分別、明辨，對生起非難爭論，能以正法降伏，及能宣示妙法之時，惡魔！我當不般涅槃。』

'I shall not come to my final passing away, Evil One, until my bhikkhus ...

'Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

我比丘尼聲聞弟子眾，尚未決定、多聞，熟持修多羅，修習法隨法行，既於師所說之法善護持、宣說、令知、確立、開啟、分別、明辨，對生起非難爭論，能以正法降伏，及能宣示妙法之時，惡魔！我當不般涅槃。』

... and bhikkhunis, ...

'Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggaḥitaṃ niggaḥetvā sappāṭihāriyaṃ dhammaṃ desessanti.

我^セ優^ニ婆^セ塞^ム聲^ム聞^ル弟^カ子^ニ眾^ニ， 尚^モ未^タ決^ス定^ム、 多^ク聞^ル，
熟^ク持^テ修^ス多^ク羅^カ， 修^ス習^ス法^ヲ隨^フ法^ヲ行^フ， 既^ハ於^ニ師^ノ所^ニ說^セ
之^ノ法^ヲ善^ク護^ル持^テ、 宣^ス說^セ、 令^カ知^ル、 確^ク立^テ、 開^キ啟^ス、
分^リ別^セ、 明^ク辨^セ， 對^シ生^ル起^ル非^ニ難^ヲ爭^ム論^ス， 能^ク以^テ正^シ法^ヲ
降^ル伏^ス， 及^チ能^ク宣^ス示^ス妙^ノ法^ヲ之^ノ時^ニ， 惡^ム魔^ノ！ 我^セ當^カ不^レ
般^ク涅槃^ス。

... laymen ...

'Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggaḥitaṃ niggaḥetvā sappāṭihāriyaṃ dhammaṃ desessanti.

我^セ優^ニ婆^セ夷^ニ聲^ム聞^ル弟^カ子^ニ眾^ニ， 尚^モ未^タ決^ス定^ム、 多^ク聞^ル，
熟^ク持^テ修^ス多^ク羅^カ， 修^ス習^ス法^ヲ隨^フ法^ヲ行^フ， 既^ハ於^ニ師^ノ所^ニ說^セ
之^ノ法^ヲ善^ク護^ル持^テ、 宣^ス說^セ、 令^カ知^ル、 確^ク立^テ、 開^キ啟^ス、
分^リ別^セ、 明^ク辨^セ， 對^シ生^ル起^ル非^ニ難^ヲ爭^ム論^ス， 能^ク以^テ正^シ法^ヲ
降^ル伏^ス， 及^チ能^ク宣^ス示^ス妙^ノ法^ヲ之^ノ時^ニ， 惡^ム魔^ノ！ 我^セ當^カ不^レ
般^ク涅槃^ス。

...and laywomen, have come to be true disciples — wise, well disciplined, apt and learned, preservers of the Dhamma, living according to the Dhamma, abiding by appropriate conduct and, having learned the Master's word, are able to expound it, preach it, proclaim it, establish it, reveal it, explain it in detail, and make it clear; until, when adverse opinions arise, they shall be able to refute them thoroughly and well, and to preach this convincing and liberating Dhamma.

'Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ'ti.

惡魔！我此梵行尚未成就、繁榮、廣布、廣為人知、遍說廣傳於人間時，我當不般涅槃。

44. 'I shall not come to my final passing away, Evil One, until this holy life taught by me has become successful, prosperous, far-renowned, popular, and widespread, until it is well proclaimed among gods and men.'

〔第四十六卷 ㊦〕 176. Idāneva kho, ānanda, ajja cāpāle cetiye māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ atthāsi. Ekamantaṃ tthito kho, ānanda, māro pāpimā maṃ etadavoca – 'parinibbātudāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālodāni, bhante, bhagavato. Bhāsita kho panesā, bhante, bhagavatā vācā – "na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvaka bhavissanti...pe... yāva me bhikkhuniyo na sāvika bhavissanti...pe... yāva me upāsakā na sāvaka bhavissanti...pe... yāva me upāsikā na sāvika bhavissanti...pe... yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ'ti. Etarahi kho pana, bhante, bhagavato brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ. Parinibbātudāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālodāni, bhante, bhagavato'ti.

復次，阿難！今日，於遮波羅廟，惡魔又詣我處，至已，立於一面。阿難！立於一面之惡魔，如是言我曰：

『世尊！世尊今應般涅槃，善逝現在宜般涅槃。世尊！現在是世尊般涅槃之時。』

世尊！世尊曾作如是言：「汝，惡魔！我之比丘聲聞弟子眾，尚未決定、多聞、熟持修多羅，修習法隨法行，既於師所說之法善護持、宣說、令知、確立、開啟、分別、明辨，對生起非難爭論，能以正法降伏，及未能宣說妙法之時，我當不般涅槃。」

然，世尊！現在世尊之比丘聲聞弟子眾，既善決定、多聞、熟持修多羅，修習法隨法行，

行^ツ， 既^ハ於^ニ師^ノ所^ニ說^セ之^ノ法^ヲ善^ク護^シ持^シ、 宣^ス說^セ、 令^カ知^ル、 確^ク立^カ、 開^キ啟^ス、 分^ク別^セ、 明^ク辨^セ， 對^シ生^ル起^ル非^ニ難^ヲ爭^ハ論^ス， 能^ク以^テ正^ノ法^ヲ降^ス伏^ス， 能^ク宣^ス示^ス妙^ノ法^ヲ矣^ニ。 世^ノ尊^ヲ！ 今^ノ世^ノ尊^ヲ應^ニ般^ヲ涅^ヲ槃^ス， 善^ク逝^ス現^ニ在^ニ宜^ニ般^ヲ涅^ヲ槃^ス。

世^ノ尊^ヲ！ 現^ニ在^ニ是^ノ世^ノ尊^ヲ應^ニ般^ヲ涅^ヲ槃^ス之^ノ時^ヲ。

又^ニ世^ノ尊^ヲ！ 世^ノ尊^ヲ曾^レ作^ル如^ク是^ノ言^ヲ： 「惡^キ魔^ノ！ 我^ノ之^ノ比^ニ丘^ノ尼^ノ聲^ヲ聞^ク弟^ノ子^ノ眾^ヲ， 尚^モ未^レ決^セ定^ス、 多^ク聞^ク， 熟^ク持^シ修^ス多^ク羅^ヲ， 修^ス習^ス法^ヲ隨^テ法^ヲ行^ツ， 既^ハ於^ニ師^ノ所^ニ說^セ之^ノ法^ヲ善^ク護^シ持^シ、 宣^ス說^セ、 令^カ知^ル、 確^ク立^カ、 開^キ啟^ス、 分^ク別^セ、 明^ク辨^セ， 對^シ生^ル起^ル非^ニ難^ヲ爭^ハ論^ス， 能^ク以^テ正^ノ法^ヲ降^ス伏^ス， 及^モ未^レ能^ク宣^ス說^セ妙^ノ法^ヲ之^ノ時^ヲ， 我^ノ當^レ不^レ般^ヲ涅^ヲ槃^ス。」

然^ル， 世^ノ尊^ヲ！ 現^ニ在^ニ世^ノ尊^ヲ之^ノ比^ニ丘^ノ尼^ノ聲^ヲ聞^ク弟^ノ子^ノ眾^ヲ， 既^ハ善^ク決^セ定^ス、 多^ク聞^ク， 熟^ク持^シ修^ス多^ク羅^ヲ， 修^ス習^ス法^ヲ隨^テ法^ヲ行^ツ， 既^ハ於^ニ師^ノ所^ニ說^セ之^ノ法^ヲ善^ク護^シ持^シ、 宣^ス說^セ、 令^カ知^ル、 確^ク立^カ、 開^キ啟^ス、 分^ク別^セ、 明^ク辨^セ， 對^シ生^ル起^ル非^ニ難^ヲ爭^ハ論^ス， 能^ク以^テ正^ノ法^ヲ降^ス伏^ス， 能^ク宣^ス示^ス妙^ノ法^ヲ矣^ニ。 世^ノ尊^ヲ！ 今^ノ世^ノ尊^ヲ應^ニ般^ヲ涅^ヲ槃^ス， 善^ク逝^ス現^ニ在^ニ宜^ニ般^ヲ涅^ヲ槃^ス。

又^ニ世^ノ尊^ヲ！ 世^ノ尊^ヲ曾^レ作^ル如^ク是^ノ言^ヲ： 「惡^キ魔^ノ！ 我^ノ之^ノ優^ニ婆^ノ塞^ノ聲^ヲ聞^ク弟^ノ子^ノ眾^ヲ， 尚^モ未^レ決^セ定^ス、 多^ク聞^ク， 熟^ク持^シ修^ス多^ク羅^ヲ， 修^ス習^ス法^ヲ隨^テ法^ヲ行^ツ， 既^ハ於^ニ師^ノ所^ニ說^セ之^ノ法^ヲ善^ク護^シ持^シ、 宣^ス說^セ、 令^カ知^ル、 確^ク立^カ、 開^キ啟^ス、 分^ク別^セ、 明^ク辨^セ， 對^シ生^ル起^ル非^ニ難^ヲ爭^ハ論^ス， 能^ク以^テ正^ノ法^ヲ降^ス伏^ス， 及^モ未^レ能^ク宣^ス說^セ妙^ノ法^ヲ之^ノ時^ヲ， 我^ノ當^レ不^レ般^ヲ涅^ヲ槃^ス。」

然^ル， 世^ノ尊^ヲ！ 現^ニ在^ニ世^ノ尊^ヲ之^ノ優^ニ婆^ノ塞^ノ聲^ヲ聞^ク弟^ノ子^ノ眾^ヲ， 既^ハ善^ク決^セ定^ス、 多^ク聞^ク， 熟^ク持^シ修^ス多^ク羅^ヲ， 修^ス習^ス法^ヲ隨^テ法^ヲ行^ツ， 既^ハ於^ニ師^ノ所^ニ說^セ之^ノ法^ヲ善^ク護^シ持^シ、 宣^ス說^セ、 令^カ知^ル、 確^ク立^カ、 開^キ啟^ス、 分^ク別^セ、 明^ク辨^セ， 對^シ生^ル起^ル非^ニ難^ヲ爭^ハ論^ス， 能^ク以^テ正^ノ法^ヲ降^ス伏^ス， 能^ク宣^ス示^ス妙^ノ法^ヲ矣^ニ。 世^ノ尊^ヲ！ 今^ノ世^ノ尊^ヲ應^ニ般^ヲ涅^ヲ槃^ス， 善^ク逝^ス現^ニ在^ニ宜^ニ般^ヲ涅^ヲ槃^ス。

尊應般涅槃，善逝現在宜般涅槃。

又世尊！世尊曾作如是言：「惡魔！我之優婆夷聲聞弟子眾，尚未決定、多聞，熟持修多羅，修習法隨法行，既於師所說之法善護持、宣說、令知、確立、開啟、分別、明辨，對生起非難爭論，能以正法降伏，及未能宣說妙法之時，我當不般涅槃。」

然，世尊！現在世尊之優婆夷聲聞弟子眾，既善決定、多聞，熟持修多羅，修習法隨法行，既於師所說之法善護持、宣說、令知、確立、開啟、分別、明辨，對生起非難爭論，能以正法降伏，能宣示妙法矣。世尊！今世尊應般涅槃，善逝現在宜般涅槃。

又世尊！世尊曾作如是言：「惡魔！我於此梵行尚未成就、繁榮、廣布、廣為人知、遍說廣傳於人間時，我當不般涅槃。」

然，世尊！今世尊之梵行已成就、繁榮、廣布、廣為人知、遍說廣傳於人間矣。

世尊！今世尊應般涅槃，現在善逝宜般涅槃。世尊！現在世尊應般涅槃之時。』

45. And again today, Ananda, at the Capala shrine, Mara, the Evil One, approached me, saying: 'Now, O Lord, bhikkhus and bhikkhunis, laymen and laywomen, have come to be true disciples of the Blessed One — wise, well disciplined, apt and learned, preservers of the Dhamma, living according to the Dhamma, abiding in the appropriate conduct, and having learned the Master's word, are able to expound it, preach it, proclaim it, establish it, reveal it, explain it in detail, and make it clear; and when adverse opinions arise, they are now able to refute them thoroughly and well, and to preach this convincing and liberating Dhamma.

'And now, O Lord, this holy life taught by the Blessed One has become successful, prosperous, far-renowned, popular and widespread, and it is well proclaimed among gods and men. Therefore, O Lord, let the Blessed One come to his final passing away! Let the Happy One utterly pass away! The time has come for the Parinibbana of the Lord.'

〔第四十七卷 ㊦〕 177. Evaṃ vutte, ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ – 'appaṇṇaṃ tvaṃ, pāpima, hohi, naciraṃ tathāgataṃ parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati'ti. Idāneva kho, ānanda, ajja cāpāle cetiye tathāgatenā satena sampajānena āyusaṅkhāro ossaṭṭho'ti.

如^四是^一言^二時^一， 阿^一難^二！ 我^三如^四是^一言^二惡^三魔^四曰^五： 『 惡^一魔^二！ 汝^三且^四安^五心^六， 如^七來^八之^九般^{一〇}涅^{一一}槃^{一二}已^{一三}不^{一四}遠^{一五}。 此^{一六}後^{一七}三^{一八}月^{一九}， 如^{二〇}來^{二一}將^{二二}般^{二三}涅^{三四}槃^{三五}。 』

是^一故^二， 阿^三難^四！ 現^五在^六於^七遮^八波^九羅^{一〇}廟^{一一}如^{一二}來^{一三}住^{一四}正^{一五}知^{一六}正^{一七}念^{一八}而^{一九}捨^{二〇}壽^{二一}行^{二二}。 』

46. And then, Ananda, I answered Mara, the Evil One, saying: 'Do not trouble yourself, Evil One. Before long the Parinibbana of the Tathagata will come about. Three months hence the Tathagata will utterly pass away.'

47. And in this way, Ananda, today at the Capala shrine the Tathagata has renounced his will to live on."

第九品 ☆ 求佛住壽

Ānandayācanakathā / Ananda's Appeal [48~53]

〔第四十八卷 ㊦〕 178. Evaṃ vutte āyasmā ānando bhagavantam etadavoca – “tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.

世尊如_レ是_レ語_レ時_レ，尊_レ者_レ阿_レ難_レ白_レ世尊_レ言_レ：

「世尊_レ！願_レ世尊_レ住_レ壽_レ一劫_レ、善_レ逝_レ住_レ壽_レ一劫_レ，
為_レ人_レ天_レ之_レ利_レ益_レ、幸_レ福_レ及_レ慈_レ愍_レ此_レ世_レ間_レ。」

48. At these words the Venerable Ananda spoke to the Blessed One, saying: "May the Blessed One remain, O Lord! May the Happy One remain, O Lord, throughout the world-period, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men!"

"Alaṃdāni, ānanda. Mā tathāgataṃ yāci, akālodāni, ānanda, tathāgataṃ yācanāyā”ti. Dutiyampi kho āyasmā ānando...pe... tatiyampi kho āyasmā ānando bhagavantam etadavoca – “tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.

世尊_レ曰_レ：「阿_レ難_レ！止_レ止_レ，勿_レ懇_レ請_レ如_レ來_レ。阿_レ難_レ！現_レ在_レ非_レ懇_レ願_レ如_レ來_レ之_レ時_レ。」

尊_レ者_レ阿_レ難_レ再_レ度_レ白_レ世尊_レ言_レ：

「世尊_レ！願_レ世尊_レ住_レ壽_レ一劫_レ、善_レ逝_レ住_レ壽_レ一劫_レ，
為_レ人_レ天_レ之_レ利_レ益_レ、幸_レ福_レ及_レ慈_レ愍_レ此_レ世_レ間_レ。」

世尊_レ再_レ度_レ曰_レ：「阿_レ難_レ！止_レ止_レ，勿_レ懇_レ願_レ如_レ來_レ。
阿_レ難_レ！現_レ在_レ非_レ懇_レ願_レ如_レ來_レ之_レ時_レ。」

尊_レ者_レ阿_レ難_レ三_レ度_レ白_レ世尊_レ言_レ：

「世尊_レ！願_レ世尊_レ住_レ壽_レ一劫_レ、善_レ逝_レ住_レ壽_レ一劫_レ，
為_レ人_レ天_レ之_レ利_レ益_レ、幸_レ福_レ及_レ慈_レ愍_レ此_レ世_レ間_レ。」

49. And the Blessed One answered, saying: "Enough, Ananda. Do not entreat the Tathagata, for the time is past, Ananda, for such an entreaty."

50-51. But for a second and a third time, the Venerable Ananda said to the Blessed One: "May the Blessed One remain, O Lord! May the Happy One remain, O Lord, throughout the world-period, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men!"

“Saddahasi tvam, ānanda, tathāgatassa bodhin”ti? “Evaṃ, bhante”. “Atha kiñcarahi tvam, ānanda, tathāgataṃ yāvatatīyakam abhinippīṣe”ti? “Sammukhā metaṃ, bhante, bhagavato sutam sammukhā paṭiggahitaṃ – ‘yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā. So ākaṅkhamāno, ānanda, tathāgato kappam vā tiṭṭheyya kappāvesaṃ vā”ti. “Saddahasi tvam, ānandā”ti? “Evaṃ, bhante”. “Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham, yaṃ tvam tathāgatena evaṃ oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci – ‘tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna”ti. Sace tvam, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakam adhivāseyya. Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

「阿難！汝信如來之菩提耶？」

「唯然，世尊。」

「然者，阿難！汝今何故，三度攪煩如來耶？」

「世尊！我親從世尊面前聞，親從世尊面前受：『阿難！若有八人修習，多修習四神足，修到充份，積聚至極頂，則如車、如家屋之基礎，確實可用，若欲者，省得壽量，留住一劫，或一劫以上。今如來成就四神足，已達極頂，如車、如家屋之基礎，確實可用。阿難！若欲者，如來之壽量，可留住一劫，或一劫以上。』」

「阿難！汝有信仰耶？」

「唯然，世尊。」

「然者，阿難！此是汝之惡作、汝之罪過。如來如是，對汝明細顯示時，皆未能洞察了解，不對如來懇請：『世尊住壽一劫、善逝住壽一劫，為眾生之利益、幸福，慈愍世間，及為人天之利益、幸福。』」

阿難！汝對如來，如是懇請，至兩次，如

來^カ亦^一不^ウ允^ヒ許^ツ， 至^ニ第^一三^三次^チ， 或^ハ將^ハ容^ヨ納^フ。 是^ハ故^ニ，
阿^ヤ難^ヲ！ 此^チ是^ハ汝^ノ之^ノ惡^ム作^ス， 汝^ノ之^ノ罪^ニ過^ス。

52. Then the Blessed One said: "Do you have faith, Ananda, in the Enlightenment of the Tathagata?" And the Venerable Ananda replied: "Yes, O Lord, I do."

"Then how, Ananda, can you persist against the Tathagata even up to the third time?"

53. Then the Venerable Ananda said: "This, O Lord, I have heard and learned from the Blessed One himself when the Blessed One said to me: 'Whosoever, Ananda, has developed, practiced, employed, strengthened, maintained, scrutinized, and brought to perfection the four constituents of psychic power could, if he so desired, remain throughout a world-period or until the end of it. The Tathagata, Ananda, has done so. Therefore the Tathagata could, if he so desired, remain throughout a world-period or until the end of it.'"

54. "And did you believe it, Ananda?"

"Yes, O Lord, I did."

"Then, Ananda, the fault is yours. Herein have you failed, inasmuch as you were unable to grasp the plain suggestion, the significant prompting given by the Tathagata, and you did not then entreat the Tathagata to remain. For if you had done so, Ananda, twice the Tathagata might have declined, but the third time he would have consented. Therefore, Ananda, the fault is yours; herein have you failed.

〔第四十九卷 ㊟〕 179. Ekamidāhaṃ, ānanda, samayaṃ rājagahe viharāmi gijjhakūṭe pabbate. Tatrāpi kho tāhaṃ, ānanda, āmantesiṃ – `ramaṇīyaṃ, ānanda, rājagahaṃ, ramaṇīyo, ānanda, gijjhakūṭo pabbato. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikāṭā yānikāṭā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappamā vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikāṭā yānikāṭā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappamā vā tiṭṭheyya kappāvasesaṃ vā'ti. Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ, na tathāgataṃ yāci – 'tiṭṭhatu, bhante, bhagavā kappamā, tiṭṭhatu sugato kappamā bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ'ti. Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dve te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya. Tasmātiḥānanda, tuyhevetamā dukkaṭamā, tuyhevetamā aparaddhamā.

以^レ前^ク我^ハ住^ス王^ノ舍^ノ城^ニ靈^カ鷲^ノ山^ノ之^ノ時^ノ， 阿^ハ難^ニ！ 於^ニ其^ノ處^ニ我^ハ亦^ハ曾^ハ向^テ汝^ニ說^セ： 『 阿^ハ難^ニ！ 王^ノ舍^ノ城^ニ與^ニ靈^カ鷲^ノ山^ノ是^ハ甚^ニ可^ク喜^ム樂^ム之^ノ處^ニ。 阿^ハ難^ニ！ 若^シ有^ル人^ノ修^ス習^ス、 多^ク修^ス習^ス四^ノ神^ノ足^ヲ， 修^ス到^キ充^ル份^ニ， 積^ム聚^ム至^キ極^ニ頂^ニ， 則^チ如^ク車^ノ、 如^ク家^ノ屋^ノ之^ノ基^ニ礎^ニ， 確^ニ實^ニ可^ク用^ニ， 阿^ハ難^ニ！ 如^ク來^リ若^シ欲^ス省^ム得^ル壽^ノ量^ヲ留^ル住^ス一^ノ劫^ヲ或^ハ一^ノ劫^ヲ以^テ上^ニ。 』 如^ク是^ニ， 阿^ハ難^ニ！ 如^ク來^リ向^テ汝^ニ如^ク是^ニ明^ニ細^ニ顯^ニ示^ス之^ノ時^ノ， 汝^ハ未^ダ能^ク洞^ニ察^ス了^ル解^ス， 不^レ對^テ如^ク來^リ懇^ニ請^ス： 『 世^ノ尊^ヲ住^ス壽^ノ一^ノ劫^ヲ、 善^ニ逝^ス住^ス壽^ノ一^ノ劫^ヲ， 為^ス眾^ノ生^ノ之^ノ利^ニ益^ニ、 幸^ニ福^ニ， 慈^ニ愍^ス此^ノ世^ノ間^ヲ及^ニ為^ス人^ノ天^ノ之^ノ利^ニ益^ニ、 幸^ニ福^ニ。 』 阿^ハ難^ニ！ 汝^ハ若^シ對^テ如^ク來^リ懇^ニ請^ス至^キ兩^ノ次^ニ， 如^ク來^リ亦^ハ不^レ允^ニ許^ス， 至^キ第^ニ三^ノ次^ニ或^ハ將^ニ容^ニ納^ス。 是^ハ故^ニ， 阿^ハ難^ニ！ 此^ハ是^ハ汝^ノ之^ノ惡^ニ作^ス、 汝^ノ之^ノ罪^ニ過^ス。

55. At Rajagaha, Ananda, when dwelling at Vultures' Peak, I spoke to you, saying: 'Pleasant, Ananda, is Rajagaha; pleasant is Vultures' Peak. Whosoever, Ananda, has developed... Therefore the Tathagata could, if he so desired, remain throughout a world-period or until the end of it.'

〔第五十卷 ㊟〕 180. Ekamidāhaṃ, ānanda, samayaṃ tattheva rājagahe viharāmi gotamanigrodhe...pe... tattheva rājagahe viharāmi corapapāte... tattheva rājagahe viharāmi vebhārapasse sattapaṇṇiguhāyaṃ... tattheva rājagahe viharāmi isigilipasse kālasilāyaṃ... tattheva rājagahe viharāmi sītavane sappasoṇḍikapabbhāre... tattheva rājagahe viharāmi tapodārāme... tattheva rājagahe viharāmi veḷuvane kalandakanivāpe... tattheva rājagahe viharāmi jīvākambavane... tattheva rājagahe viharāmi maddakucchismiṃ migadāye tatrāpi kho tāhaṃ, ānanda, āmañtesim – ramañiyaṃ, ānanda, rājagahaṃ, ramañiyo gijjhakūṭo pabbato, ramañiyo gotamanigrodho, ramañiyo corapapāto, ramañiyā vebhārapasse sattapaṇṇiguhā, ramañiyā isigilipasse kālasilā, ramañiyo sītavane sappasoṇḍikapabbhāro, ramañiyo tapodārāmo, ramañiyo veḷuvane kalandakanivāpo, ramañiyaṃ jīvākambavanaṃ, ramañiyo maddakucchismiṃ migadāyo. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāradhā...pe... ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvesesaṃ vā'ti. Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci – tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ'ti. Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhvāseyya. Tasmātiḥānanda, tuyhevetam dukkaṃ, tuyhevetam aparaddhaṃ.

阿難！以前我住王舍城尼拘律樹園……住王舍城盜賊谷……住王舍城毘婆羅山側之七葉窟……住王舍城仙吞山麓黑曜巖……住王舍城之蛇頭巖窟尸陀林……住王舍城之溫泉精舍……住王舍城迦蘭陀竹林……住王舍城耆婆芒果林……住王舍城之瑪達屈支鹿苑。

阿難！於以上之處，我曾對汝言：『阿難！王舍城之靈鷲山、瞿曇尼拘律樹、盜賊谷、毘婆羅山側之七葉窟、仙吞山麓黑曜巖、蛇頭巖窟尸陀林、溫泉精舍、迦蘭陀竹林、耆婆芒果林、瑪達屈支鹿苑是可喜樂之處。』

阿難！若有入修習、多修習四神足，修到充份，積聚至極頂，則如車、如家屋之基礎，確實可用，若欲者得住壽一劫或一劫以上。現在如來修習、多修習四神足，已修充份，積聚至極頂，如車、如家屋之基礎，確實可用，阿難！如來若欲者得住壽

一劫或一劫以上。』如是，阿難！如來向汝明細顯示之時，汝未能洞察了解，不對如來懇請：『世尊住壽一劫、善逝住壽一劫，為眾生之利益、幸福，慈愍此世間及為人天之利益、幸福。』阿難！汝若對如來懇請至兩次，如來亦不允許，至第三次或將容納。是故，阿難！此是汝之惡作、汝之罪過。

56. So also at the Banyan Grove, at Robbers' Cliff, at the Sattapanni Cave on the Vebhara Mountain, at the Black Rock of Isigili, at the Serpents' Pool in the Cool Forest, at the Tapoda Grove, at the Bamboo Grove in the Squirrels' Feeding-ground, at Jivaka's Mango Grove, and at Small Nook in the Deer Park I spoke to you in the same words, saying: 'Pleasant, Ananda, is Rajagaha, pleasant are these places. Whosoever, Ananda, has developed... Therefore the Tathagata could, if he so desired, remain throughout a world-period or until the end of it.'

But you, Ananda, were unable to grasp the plain suggestion, the significant prompting given you by the Tathagata, and you did not entreat the Tathagata to remain. For if you had done so, Ananda, twice the Tathagata might have declined, but the third time he would have consented. Therefore, Ananda, the fault is yours; herein you have failed.

〔第五十一卷 ㊦〕 181. Ekamidāhaṃ, ānanda, samayaṃ idheva vesāliyaṃ viharāmi udene cetiye. Tatrāpi kho tāhaṃ, ānanda, āmantesiṃ – `ramaṇīyā, ānanda, vesālī, ramaṇiyaṃ udenaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā'ti. Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ, na tathāgataṃ yāci – `tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ'ti. Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhvāseyya, tasmātiḥānanda, tuyhevetamaṃ dukkaṭamaṃ, tuyhevetamaṃ aparaddhaṃ.

阿^ㄚ難^ㄣ！ 我^ㄉ住^ㄘ毘^ㄘ舍^ㄘ離^ㄘ憂^ㄘ園^ㄘ廟^ㄘ時^ㄘ， 阿^ㄚ難^ㄣ！ 於^ㄘ其^ㄘ處^ㄘ我^ㄉ亦^ㄟ曾^ㄘ向^ㄘ汝^ㄘ言^ㄘ： 『 阿^ㄚ難^ㄣ！ 毘^ㄘ舍^ㄘ離^ㄘ憂^ㄘ園^ㄘ廟^ㄘ是^ㄘ甚^ㄘ可^ㄘ喜^ㄘ樂^ㄘ之^ㄘ處^ㄘ。 阿^ㄚ難^ㄣ！ 若^ㄘ有^ㄘ人^ㄘ修^ㄘ習^ㄘ、 多^ㄘ修^ㄘ習^ㄘ四^ㄘ神^ㄘ足^ㄘ， 修^ㄘ至^ㄘ充^ㄘ份^ㄘ， 積^ㄘ聚^ㄘ至^ㄘ極^ㄘ頂^ㄘ， 則^ㄘ如^ㄘ車^ㄘ、 如^ㄘ家^ㄘ屋^ㄘ之^ㄘ基^ㄘ礎^ㄘ， 確^ㄘ實^ㄘ可^ㄘ用^ㄘ， 若^ㄘ欲^ㄘ者^ㄘ得^ㄘ住^ㄘ壽^ㄘ一^ㄘ劫^ㄘ或^ㄘ一^ㄘ劫^ㄘ以^ㄘ上^ㄘ。 現^ㄘ在^ㄘ如^ㄘ來^ㄘ修^ㄘ習^ㄘ、 多^ㄘ修^ㄘ習^ㄘ四^ㄘ神^ㄘ足^ㄘ， 已^ㄘ修^ㄘ充^ㄘ份^ㄘ， 積^ㄘ聚^ㄘ至^ㄘ極^ㄘ點^ㄘ， 如^ㄘ車^ㄘ、 如^ㄘ家^ㄘ屋^ㄘ之^ㄘ基^ㄘ礎^ㄘ， 確^ㄘ實^ㄘ可^ㄘ用^ㄘ。 阿^ㄚ難^ㄣ！ 如^ㄘ來^ㄘ若^ㄘ欲^ㄘ者^ㄘ得^ㄘ住^ㄘ壽^ㄘ一^ㄘ劫^ㄘ或^ㄘ一^ㄘ劫^ㄘ以^ㄘ上^ㄘ。 』 如^ㄘ是^ㄘ， 阿^ㄚ難^ㄣ！ 如^ㄘ來^ㄘ向^ㄘ汝^ㄘ明^ㄘ細^ㄘ顯^ㄘ示^ㄘ之^ㄘ時^ㄘ， 汝^ㄘ未^ㄘ能^ㄘ洞^ㄘ察^ㄘ了^ㄘ解^ㄘ， 不^ㄘ對^ㄘ如^ㄘ來^ㄘ懇^ㄘ請^ㄘ： 『 世^ㄘ尊^ㄘ住^ㄘ壽^ㄘ一^ㄘ劫^ㄘ、 善^ㄘ逝^ㄘ住^ㄘ壽^ㄘ一^ㄘ劫^ㄘ， 為^ㄘ眾^ㄘ生^ㄘ之^ㄘ利^ㄘ益^ㄘ、 幸^ㄘ福^ㄘ， 慈^ㄘ愍^ㄘ此^ㄘ世^ㄘ間^ㄘ及^ㄘ為^ㄘ人^ㄘ天^ㄘ之^ㄘ利^ㄘ益^ㄘ、 幸^ㄘ福^ㄘ。 』 阿^ㄚ難^ㄣ！ 汝^ㄘ若^ㄘ對^ㄘ如^ㄘ來^ㄘ懇^ㄘ請^ㄘ至^ㄘ兩^ㄘ次^ㄘ， 如^ㄘ來^ㄘ亦^ㄟ不^ㄘ允^ㄘ許^ㄘ， 至^ㄘ第^ㄘ三^ㄘ次^ㄘ或^ㄘ將^ㄘ容^ㄘ納^ㄘ。 是^ㄘ故^ㄘ， 阿^ㄚ難^ㄣ！ 此^ㄘ是^ㄘ汝^ㄘ之^ㄘ惡^ㄘ作^ㄘ、 汝^ㄘ之^ㄘ罪^ㄘ過^ㄘ。

57. So also at Vesali, Ananda, at different times the Tathagata has spoken to you, saying: 'Pleasant, Ananda, is Vesali; pleasant are the shrines of Udena, ...

〔第五十二卷 ㊟〕 182. Ekamidāhaṃ, ānanda, samayaṃ idheva vesāliyaṃ viharāmi gotamake cetiye ...pe... idheva vesāliyaṃ viharāmi sattambe cetiye... idheva vesāliyaṃ viharāmi bahuputte cetiye... idheva vesāliyaṃ viharāmi sārāndade cetiye... idāneva kho tāhaṃ, ānanda, ajja cāpāle cetiye āmantesiṃ – ‘ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārāndadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikā yānikā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappamā vā tiṭṭheyya kappāvesaṃ vā. Tathāgataṃ kho, ānanda, cattāro iddhipādā bhāvitā bahulikā yānikā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kappamā vā tiṭṭheyya kappāvesaṃ vā’ti. Evampi kho tvaṃ, ānanda, tathāgatenā olārike nimitte kayiramāne olārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci – ‘tiṭṭhatu bhagavā kappamā, tiṭṭhatu sugato kappamā bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’ti. Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya. Tasmātiḥānanda, tuyhevetamā dukkaṭamā, tuyhevetamā aparaddhamā.

阿難！我住毘舍離瞿曇曇廟時……住毘舍離七芒果廟……住毘舍離多子廟……住毘舍離沙蘭達達廟……

阿難！我住於遮波羅廟曾對汝言：『阿難！毘舍離、憂園廟、瞿曇曇廟、七芒果廟、多子廟、沙蘭達達廟、遮波羅廟等處甚可喜樂。阿難！若有入修習、多修習四神足，修至充份，積聚至極頂，如車、如家屋之基礎，確實可用，若欲者得住壽一劫或一劫以上。今如來修習、多修習四神足，已至充份、積聚至極頂，如車、如家屋之基礎，確實可用。阿難！如來若欲者，得住壽一劫或一劫以上。』如是，阿難！阿難！我曾對汝明細顯示時，汝未能洞察了解，不對如來懇請：『世尊住壽一劫、善逝住壽一劫，為眾生之利益、幸福，慈愍此世間及為人天之利益、幸福。』

阿難！汝若對如來懇請至兩次，如來亦不允許，至第三次或將容納。是故，阿難！此是汝之惡作、汝之罪過。

...Gotamaka, Sattambaka, Bahuputta, Sarandada, and Capala. Whosoever, Ananda, has developed... Therefore the Tathagata could, if he so desired, remain throughout a world-period or until the end of it.'

But you, Ananda, were unable to grasp the plain suggestion, the significant prompting, given you by the Tathagata, and you did not entreat the Tathagata to remain. For if you had done so, Ananda, twice the Tathagata might have declined, but the third time he would have consented. Therefore, Ananda, the fault is yours; herein you have failed.

〔第五十三卷 ㊟〕 183. Nanu etaṃ [evaṃ (syā. pī.)], ānanda, mayā paṭikacceva [paṭigacceva (sī. pī.)] akkhātaṃ – 'sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo. Taṃ kutettha, ānanda, labbhā, yaṃ taṃ jātaṃ bhūtaṃ saṅkhatam palokadhammaṃ, taṃ vata mā palujjīti netam thānam vijjati'. Yaṃ kho panetaṃ, ānanda, tathāgatena cattaṃ vantaṃ muttam pahīnaṃ paṭinissatṭhaṃ ossatṭho āyusaṅkhāro, ekaṃsena vācā bhāsītā – 'na ciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī'ti. Tañca [taṃ vacanaṃ (sī.)] tathāgato jīvitaṃ puna paccāvamissatīti [paccāgamissatīti (syā. ka.)] netam thānam vijjati. Āyāmaṇanda, yena mahāvanaṃ kūṭāgārasālā tenupasaṅkamissāmā'ti. "Evaṃ, bhante'ti kho āyasmā ānando bhagavato paccassosi.

然^ㄣ， 阿^ㄣ難^ㄣ！ 我^ㄣ豈^ㄣ不^ㄣ如^ㄣ是^ㄣ告^ㄣ汝^ㄣ耶^ㄣ？ 凡^ㄣ愛^ㄣ好^ㄣ、
生^ㄣ離^ㄣ、 死^ㄣ別^ㄣ、 變^ㄣ異^ㄣ是^ㄣ如^ㄣ此^ㄣ， 阿^ㄣ難^ㄣ！ 任^ㄣ何^ㄣ一^ㄣ、
法^ㄣ皆^ㄣ不^ㄣ可^ㄣ得^ㄣ， 彼^ㄣ生^ㄣ、 存^ㄣ在^ㄣ、 造^ㄣ作^ㄣ者^ㄣ皆^ㄣ是^ㄣ破^ㄣ、
壞^ㄣ之^ㄣ法^ㄣ， 而^ㄣ不^ㄣ破^ㄣ壞^ㄣ者^ㄣ， 實^ㄣ無^ㄣ是^ㄣ處^ㄣ。 然^ㄣ者^ㄣ，
阿^ㄣ難^ㄣ！ 如^ㄣ來^ㄣ已^ㄣ棄^ㄣ、 捨^ㄣ離^ㄣ、 提^ㄣ捨^ㄣ壽^ㄣ命^ㄣ之^ㄣ因^ㄣ行^ㄣ，
如^ㄣ來^ㄣ確^ㄣ實^ㄣ決^ㄣ定^ㄣ告^ㄣ述^ㄣ此^ㄣ言^ㄣ： 『 不^ㄣ久^ㄣ如^ㄣ來^ㄣ將^ㄣ般^ㄣ、
涅^ㄣ槃^ㄣ， 從^ㄣ此^ㄣ三^ㄣ月^ㄣ後^ㄣ， 如^ㄣ來^ㄣ將^ㄣ般^ㄣ涅^ㄣ槃^ㄣ。 』 關^ㄣ
於^ㄣ如^ㄣ來^ㄣ之^ㄣ壽^ㄣ命^ㄣ， 而^ㄣ取^ㄣ消^ㄣ此^ㄣ言^ㄣ者^ㄣ實^ㄣ無^ㄣ是^ㄣ處^ㄣ。

然^ㄣ， 阿^ㄣ難^ㄣ！ 我^ㄣ等^ㄣ往^ㄣ赴^ㄣ大^ㄣ林^ㄣ之^ㄣ重^ㄣ閣^ㄣ講^ㄣ堂^ㄣ。 」
尊^ㄣ者^ㄣ阿^ㄣ難^ㄣ應^ㄣ諾^ㄣ世^ㄣ尊^ㄣ： 「 唯^ㄣ然^ㄣ， 世^ㄣ尊^ㄣ。 」

58. Yet, Ananda, have I not taught from the very beginning that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, is compounded and subject to decay, how can one say: 'May it not come to dissolution!' There can be no such state of things. And of that, Ananda, which the Tathagata has finished with, that which he has relinquished, given up, abandoned, and rejected — his will to live on — the Tathagata's word has been spoken once for all: 'Before long the Parinibbana of the Tathagata will come about. Three months hence the Tathagata will utterly pass away.' And that the Tathagata should withdraw his words for the sake of living on — this is an impossibility.

59. So, then, Ananda, let us go to the hall of the Gabled House, in the Great Forest." And the Venerable Ananda replied: "So be it, Lord."

第十品 ☆ 重閣講堂

The Last Admonition [53~55]

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena mahāvanam kūtāgārasālā tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānantaṃ āmantesi – “gaccha tvam, ānanda, yāvatikā bhikkhū vesālīṃ upanissāya viharanti, te sabbe upatthānasālāyaṃ sannipātehi”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū vesālīṃ upanissāya viharanti, te sabbe upatthānasālāyaṃ sannipādetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ tthito kho āyasmā ānando bhagavantaṃ etadavoca – “sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ maññatī”ti.

爾時，世尊與尊者阿難往赴大竹林重閣講堂。至已，告尊者阿難曰：

「阿難！汝往告凡住毘舍離附近之諸比丘皆集於講堂。」

尊者阿難應諾世尊：「唯然，世尊。」則往集凡住毘舍離附近之諸比丘於講堂。

詣世尊處，詣已，敬禮世尊，立於一面。立於一面之尊者阿難如是白世尊言：

「世尊！比丘眾已齊集講堂。世尊！惟請時宜。」

60. Then the Blessed One, with the Venerable Ananda, went to the hall of the Gabled House, in the Great Forest. And there he spoke to the Venerable Ananda, saying: "Go now, Ananda, and assemble in the hall of audience all the bhikkhus who dwell in the neighborhood of Vesali."

"So be it, Lord." And the Venerable Ananda gathered all the bhikkhus who dwelt in the neighborhood of Vesali, and assembled them in the hall of audience. And then, respectfully saluting the Blessed One, and standing at one side, he said: "The community of bhikkhus is assembled, Lord. Now let the Blessed One do as he wishes."

〔第五十四卷 ㊦〕 184. Atha kho bhagavā yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “tasmātiha, bhikkhave, ye te mayā dhammā abhiññā desitā, te vo sādhuḥkaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katame ca te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhuḥkaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Seyyathidaṃ – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcīndriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo. Ime kho te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhuḥkaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.

爾時，世尊往赴講堂。至已，坐於所設之座。生已，世尊告諸比丘曰：

「然者，諸比丘！我所知及為汝等宣說之法，汝等應善理解、實踐、修習、宣佈，令此梵行長續久住，此則為眾生之利益、幸福，慈愍此世間及為人天之利益、幸福。然，諸比丘！我所知及為汝等宣說之法，汝等應善理解、實踐、修習、宣佈，令此梵行長續久住，此則為眾生之利益、幸福，慈愍此世間及為人天之利益、幸福者何耶？此即：四念住、四正勤、四神足、五根、五力、七菩提分、八聖道分。」

諸比丘！此是我所知及為汝等宣說之法。汝等應善理解、實踐、修習、宣佈。令此梵行長續久住，即為眾生之利益、幸福，慈愍此世間及為人天之利益、幸福。」

61. Thereupon the Blessed One entered the hall of audience, and taking the seat prepared for him, he exhorted the bhikkhus, saying: "Now, O bhikkhus, I say to you that these teachings of which I have direct knowledge and which I have made known to you — these you should thoroughly learn, cultivate, develop, and frequently practice, that the life of purity may be established and may long endure, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men.

62. And what, bhikkhus, are these teachings? They are the four foundations of mindfulness, the four right efforts, the four constituents of psychic power, the five faculties, the five powers, the seven

factors of enlightenment, and the Noble Eightfold Path. These, bhikkhus, are the teachings of which I have direct knowledge, which I have made known to you, and which you should thoroughly learn, cultivate, develop, and frequently practice, that the life of purity may be established and may long endure, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men."

〔第五十五卷 ㊟〕 185. Atha kho bhagavā bhikkhū āmantesi – "handadāni, bhikkhave, āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādettha. Naciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī"ti. Idamavoca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā [ito paraṃ syāmapotthake evaṃpi pāṭho dissati – śdaharāpi ca ye vuddhā, ye bālā ye ca paṇḍitā. śaḍḍhāceva daliddā ca, sabbe maccuparāyanā. śyathāpi kumbhakārassa, kataṃ mattikabhājanaṃ. śkhuddakañca mahantañca, yañca pakkaṃ yañca āmakāṃ. śsabbaṃ bhedapariyaṇtaṃ, evaṃ maccāna jīvitaṃ. śathāparaṃ etadavoca satthā]. –

爾^ル時^ト， 世^ハ尊^ヲ告^ス諸^ニ比^ニ丘^ニ曰^{ハク}： 「 諸^ニ比^ニ丘^ニ！ 我^ハ告^ス汝^ニ等^ニ， 諸^ニ行^ハ是^ハ因^ニ緣^ニ和^セ合^セ法^ニ， 皆^ハ歸^ス老^ニ朽^ニ壞^ニ滅^ニ， 當^ニ精^ニ進^ニ不^レ放^ス逸^ス。 不^レ久^ニ如^ク來^リ當^ニ般^ニ涅槃^ニ， 三^ハ個^ニ月^ニ後^ニ， 如^ク來^リ則^チ般^ニ涅槃^ニ。 」 世^ハ尊^ヲ如^ク此^ニ說^ス完^ニ。 善^ク逝^ス言^{ハク}此^ニ已^ニ， 師^ハ更^ニ曰^{ハク}：

63. Then the Blessed One said to the bhikkhus: "So, bhikkhus, I exhort you: All compounded things are subject to vanish. Strive with earnestness. The time of the Tathagata's Parinibbana is near. Three months hence the Tathagata will utterly pass away."

64. And having spoken these words, the Happy One, the Master, spoke again, saying:

Paripakko vayo mayhaṃ, parittaṃ mama jīvitaṃ;

Pahāya vo gamissāmi, kataṃ me saraṇamattano.

Appamattā satimanto, susīlā hotha bhikkhavo;

Susamāhitasāṅkappā, sacittamanurakkhatha.

Yo imasmiṃ dhammavinaye, appamatto vihassati;

Pahāya jātisaṃsāraṃ, dukkhassantaṃ karissatī”ti [viharissati (syā.), vihessati (sī.)].

我_レ命_ヲ已_ニ成_ス熟_シ
 我_レ壽_ヲ已_ニ減_ス少_シ
 捨_テ汝_ヲ等_ニ我_レ往_ス
 獨_ニ歸_ス我_レ自_ラ己_ニ
 諸_ヲ比_テ丘_ノ精_ヲ勤_シ
 善_シ思_フ持_テ淨_ヲ戒_ヲ
 正_ニ志_ヲ心_ヲ等_ニ持_テ
 已_ニ善_シ守_テ護_テ心_ヲ
 精_ヲ勤_シ住_テ法_ヲ戒_ヲ
 捨_テ離_レ生_ヲ流_ス轉_ス
 以_テ致_ス苦_ヲ終_ニ極_ニ

My years are now full ripe, the life span left is short. Departing, I go hence from you, relying on myself alone. Be earnest, then, O bhikkhus, be mindful and of virtue pure! With firm resolve, guard your own mind! Whoso untiringly pursues the Dhamma and the Discipline Shall go beyond the round of births and make an end of suffering.

Tatiyo bhāṇavāro.

[36~55] 第三誦品結束

第四誦品 最後膳食

Nāgāpalokitaṃ / Part Four: The Last Meal [56~67]

～記佛從犍荼村到俱多河之事～

第一品 ☆ 赴犍荼村

The Elephant's Look [56~58]

〔第五十六卷 ㊟〕 186. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisi. Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātappaṭikkanto nāgāpalokitaṃ vesāliṃ apaloketvā āyasmantaṃ ānandaṃ āmantesi – “idaṃ pacchimakaṃ, ānanda, tathāgatassa vesāliyā dassanaṃ bhavissati. Āyāmananda, yena bhaṇḍagāmo [bhaṇḍugāmo (ka.)] tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

爾^レ時^ハ， 世^ハ尊^ハ， 清^ク晨^ニ著^キ下^ニ衣^ヲ， 持^テ衣^ヲ、 鉢^ヲ， 往^キ
毘^シ舍^ヲ離^カ行^ク乞^フ。 毘^シ舍^ヲ離^カ行^ク乞^フ食^ヲ已^ハ， 由^テ行^ク乞^フ歸^リ來^ル，
以^テ如^ク象^ノ視^ス， 回^テ顧^ミ毘^シ舍^ヲ離^カ， 言^フ尊^ハ者^ニ阿^ノ難^ヲ曰^{ハセ}：

「阿^ノ難^ヲ！ 此^ヲ為^ス如^ク來^ル最^ニ後^ニ之^ノ顧^ミ視^ス毘^シ舍^ヲ離^カ。 阿^ノ
難^ヲ！ 我^等往^キ赴^キ犍^ヲ荼^ヲ村^ヲ落^セ。」

尊^ハ者^ニ阿^ノ難^ヲ應^ズ諾^ス世^ハ尊^ハ： 「唯^ニ然^ル， 世^ハ尊^ハ。」

1. Then the Blessed One, getting ready in the forenoon, took bowl and robe and went into Vesali for alms. After the alms round and meal, on his return, he looked upon Vesali with the elephant's look, and said to the Venerable Ananda: "This, Ananda, is the last time that the Tathagata will look upon Vesali. Come, Ananda, let us go to Bhandagama."

"So be it, O Lord."

☆ 洞察 ⇒ 聖「戒、定、慧」 [56~57]

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhaṇḍagāmo tadavasari. Tatra sudam bhagavā bhaṇḍagāme viharati. Tatra kho bhagavā bhikkhū āmantesi – “catunnaṃ, bhikkhave, dhammānaṃ ananubodhā appaṭivedhā evamidam dīghamaddhānaṃ sandhāvitam saṃsariṃ mamañceva tumhākañca. Katamesaṃ catunnaṃ? Ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā evamidam dīghamaddhānaṃ sandhāvitam saṃsariṃ mamañceva tumhākañca. Ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā evamidam dīghamaddhānaṃ sandhāvitam saṃsariṃ mamañceva tumhākañca. Ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā evamidam dīghamaddhānaṃ sandhāvitam saṃsariṃ mamañceva tumhākañca. Ariyāya, bhikkhave, vimuttiyā ananubodhā appaṭivedhā evamidam dīghamaddhānaṃ sandhāvitam saṃsariṃ mamañceva tumhākañca. Tayidaṃ, bhikkhave, ariyaṃ sīlaṃ anubuddhaṃ paṭividdhaṃ, ariyo samādhi anubuddho paṭividdho, ariyā paññā anubuddhā paṭividdhā, ariyā vimutti anubuddhā paṭividdhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti. Idamavoca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

時^ア， 世^ア尊^ウ與^ハ大^カ比^ヒ丘^コ眾^ソ俱^ヒ， 往^キ赴^キ犍^キ茶^チ村^ソ落^セ。
爾^ル時^ア， 世^ア尊^ウ住^ス犍^キ茶^チ村^ソ落^セ。

爾^ル時^ア， 世^ア尊^ウ告^ク諸^ソ比^ヒ丘^コ曰^ハ： 「諸^ソ比^ヒ丘^コ！ 因^ラ不^ク隨^ス覺^ハ、 不^ク洞^ク察^ス四^ム種^ソ法^フ， 我^ハ與^ハ汝^メ等^ノ如^ク是^ハ長^キ久^ク於^ハ流^カ轉^ソ輪^カ迴^ヘ。 四^ム者^キ何^ニ耶^セ？ 諸^ソ比^ヒ丘^コ！ ① 因^ラ不^ク隨^ス覺^ハ、 不^ク洞^ク察^ス『聖^ハ戒^セ』， 我^ハ與^ハ汝^メ等^ノ如^ク是^ハ長^キ久^ク於^ハ流^カ轉^ソ輪^カ迴^ヘ。 諸^ソ比^ヒ丘^コ！ ② 因^ラ不^ク隨^ス覺^ハ、 不^ク洞^ク察^ス『聖^ハ定^カ』， 我^ハ與^ハ汝^メ等^ノ如^ク是^ハ長^キ久^ク於^ハ流^カ轉^ソ輪^カ迴^ヘ。 諸^ソ比^ヒ丘^コ！ ③ 因^ラ不^ク隨^ス覺^ハ、 不^ク洞^ク察^ス『聖^ハ慧^ハ』， 我^ハ與^ハ汝^メ等^ノ如^ク是^ハ長^キ久^ク於^ハ流^カ轉^ソ輪^カ迴^ヘ。 諸^ソ比^ヒ丘^コ！ ④ 因^ラ不^ク隨^ス覺^ハ、 不^ク洞^ク察^ス『聖^ハ解^ハ脫^セ』， 我^ハ與^ハ汝^メ等^ノ如^ク是^ハ長^キ久^ク於^ハ流^カ轉^ソ輪^カ迴^ヘ。 諸^ソ比^ヒ丘^コ！ 若^モ有^ス隨^ス覺^ハ、 洞^ク察^ス『聖^ハ戒^セ』、 『聖^ハ定^カ』、 『聖^ハ慧^ハ』、 『聖^ハ解^ハ脫^セ』等^ノ四^ム法^フ， 則^ハ斷^ツ盡^ス有^ス欲^ハ， 滅^ツ盡^ス後^ハ有^ス之^キ渴^セ愛^ハ而^ル永^ク不^ク再^ハ生^ス。 」 世^ア尊^ウ如^ク此^ニ說^ハ完^ル。

善^ハ逝^ハ言^ハ此^ニ已^ハ， 師^ハ更^ニ如^ク是^ニ曰^ハ：

And the Blessed One took up his abode at Bhandagama together with a large community of bhikkhus.

2. And the Blessed One addressed the bhikkhus, saying: "Bhikkhus, it is through not realizing, through not penetrating four principles that this long course of birth and death has been passed

through and undergone by me as well as by you. What are those four? They are: noble virtue, noble concentration, noble wisdom, and noble emancipation. But now, bhikkhus, that these have been realized and penetrated, cut off is the craving for existence, destroyed is that which leads to renewed becoming, and there is no fresh becoming."

3. And having spoken these words, the Happy One, the Master, spoke again, saying:

Sīlaṃ samādhi paññā ca, vimutti ca anuttarā;
Anubuddhā ime dhammā, gotamena yasassinā.
Iti buddho abhiññāya, dhammamakkhāsi bhikkhunaṃ;
Dukkhassantakaro satthā, cakkhumā parinibbuto"ti.

戒^セ定^カ慧^ヱ無^ム上^ノ解^セ脫^ダ
瞿^ク曇^ト證^シ此^チ最^{モト}勝^ハ法^フ
佛^{ブツ}為^ス比^ヒ丘^コ宣^{ツク}說^セ法^フ
滅^{メツ}苦^ク導^ド師^シ般^{ハン}涅槃^{ニハツ}

"Virtue, concentration, wisdom, and emancipation unsurpassed —

These are the principles realized by Gotama the renowned;

And, knowing them, he, the Buddha, to his monks has taught the Dhamma.

He, the destroyer of suffering, the Master, the Seer, is at peace."

Tatrāpi sudamṃ bhagavā bhaṇḍagāme viharanto etadeva bahulaṃ bhikkhūnaṃ dhammiṃ katham karoti – “iti sīlaṃ, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitam cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

爾時，世尊住彼犍荼村落，為諸比丘宣說種種法要。即：

『如是戒，如是定，如是慧。

修戒成就，定則有大利益、大果報；修定成就，慧則有大利益、大果報；修慧成就，則心完全由慾漏、有漏、無明漏等諸漏解脫。』

4. And also at Bhandagama the Blessed One often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

〔第五十七卷 ㊟〕 187. Atha kho bhagavā bhaṇḍagāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – “āyāmananda, yena hatthigāmo, yena ambagāmo, yena jambugāmo, yena bhoganagaraṃ tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhoganagaraṃ tadavasari. Tatra sudamṃ bhagavā bhoganagare viharati ānande [sānandare (ka.)] cetiye. Tatra kho bhagavā bhikkhū āmantesi – “cattārome, bhikkhave, mahāpadese desessāmi, taṃ suṇātha, sādhu kaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

爾時，世尊隨意住犍荼村落已，告尊者阿難曰：

「阿難！我等往赴跋提村落……芒果村落……閻浮村落……菩伽城。」

尊者阿難應諾世尊：「唯然，世尊。」爾時，世尊與大比丘眾俱，往赴菩伽城。

爾時，世尊住菩伽城之阿難廟。於此處世尊告諸比丘曰：

「諸比丘！我將宣說四大教法。諦聽，善思念，我當說。」

諸^レ比^レ丘^ニ應^ニ諾^ス世^ハ尊^ヲ： 「唯^ニ然^ル， 世^ハ尊^ヲ。」 世^ハ尊^ヲ如^ク是^ノ曰^セ：

5. When the Blessed One had stayed at Bhandagama as long as he pleased, he spoke to the Venerable Ananda: "Come, Ananda, let us go to Hatthigama."

"So be it, Lord." And the Blessed One took up his abode at Hatthigama together with a large community of bhikkhus.

And when the Blessed One had stayed at Hatthigama as long as he pleased, he took up his abode at Ambagama, then at Jambugama. And at each of these places the Blessed One often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

6. And when the Blessed One had stayed at Jambugama as long as he pleased, he spoke to the Venerable Ananda: "Come, Ananda, let us go to Bhoganagara."

"So be it, Lord." And the Blessed One took up his abode at Bhoganagara together with a large community of bhikkhus, and stayed in the Ananda shrine.

7. And there the Blessed One addressed the bhikkhus, saying: "Now, bhikkhus, I shall make known to you the four great references. Listen and pay heed to my words." And those bhikkhus answered, saying:

"So be it, Lord."

8-11. Then the Blessed One said:

☆ 檢驗「四大教法」—— “如是我聞”不可代表佛說！ [58]

Catumahāpadesakathā / The Four Great References

☆ 最早出現：「佛經卷首須置“如是我聞”」的文獻記載，並非佛經，反而是龍樹（婆羅門種）的《大智度論》。龍樹說「性空」、教人要放空，自己一點也不空，素有「千部論主」之美稱，不但造論特多，偽造大量梵語佛典；為掩人耳目，更杜撰：「釋尊對阿難言，須於經典卷首加上“如是我聞”」的說法。好愚弄、取信於一般凡夫衆生，令其偽造、竄改佛經的奸計得逞！

《巴利聖典》裡的原始佛法，從未教導人們要用“比對”的方式，來瞭解原始佛法，或閱讀佛經。

《卡拉瑪經》明確開示：“比對”就是魔說！

必須透過依教奉行【四聖諦】：「㊶ 惡業苦觸，和㊷ 能導致無益與苦果的原因——十種惡法；㊸ 現法樂住，和㊹ 能帶來利益與樂果的原因——十種善法」才能瞭解正法，並不是盲從“比對”。

《卡拉瑪經》與《四大教法經》的忠告 ㊶ “如是我聞”與“比對”不代表佛說！

以下列出，所謂“比對”有十種錯誤的情況，是佛所摒棄的：

十種惡法 ⇒ (一) 貪心、(二) 貪行、(三) 瞋心、(四) 瞋行、(五) 痴心、(六) 痴行、(七) 不善、(八) 犯罪、(九) 聖智譴責、(十) 苦果。

佛說：「**①**（汝等）勿信風俗——透過反覆廣告；**②** 勿輕信傳統；**③** 勿輕信聽聞；**④** 勿信因與經教相合；**⑤** 勿信基於推理——透過猜測；**⑥** 勿信基於學術研究——透過公理；**⑦** 勿信情況考慮周詳——似是而非；**⑧** 勿信見解卓越——偏見投其所好；**⑨** 勿信形象權威；**⑩** 勿信因此沙門，是我等祖師。

卡拉瑪衆！汝等若自己發現——『**①** ～ **⑦** 此法是不善，**⑧** 此法是有罪，**⑨** 此法已被智者所譴責，**⑩** 如果接受此法，能導致無益與苦果！』卡拉瑪衆！其時，汝等則應澈底放棄（十種惡法）……。

十種善法 ⇒ (一) 戒心、(二) 戒行、(三) 定心、(四) 定行、(五) 慧心、(六) 慧行、(七) 祥善、(八) 無過、(九) 聖智稱讚、(十) 樂果。

卡拉瑪衆！汝等若自己發現——『① ～⑦ 此法是善，⑧ 此法是無罪，⑨ 此法已被智者所稱讚，⑩ 如果接受此法，能帶來利益與樂果！』卡拉瑪衆！其時，汝等則應具足安住（十種善法）！」

～《增支部經典・三集・五十經篇之二・小品・Kesamuttisutta 卡拉瑪經》(AN 3.66)

☆ 相關經文 ⇒

【一】《增支部經典・三集・五十經篇之二・小品・Kesamuttisutta 卡拉瑪經》(AN 3.66)

【二】《增支部經典・三集・五十經篇之二・小品・Sāḷhasutta 沙羅經》(AN 3.67)

【三】《增支部經典・四集・五十經篇之四・故思品・Mahāpadesasutta 四大教法經》(AN 4.180)

【四】《增支部經典・四集・五十經篇之四・小品・Bhaddiyasutta 離車人跋提經》(AN 4.193)

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第一節 檢驗「比丘所說」教法 [58]

一、比丘所說「非法、非律！」

Bhikkhu wrong view

〔第五十八卷 ㊦〕 188. "Idha, bhikkhave, bhikkhu evaṃ vadeyya –

「諸比丘！世間有比丘，作如是語，聞說：

"In this fashion, bhikkhus, a bhikkhu might speak:

'sammukhā metaṃ, āvuso, bhagavato suttaṃ sammukhā paṭiggahitaṃ, ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanā'ti.

『賢友！我從世尊面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

'Face to face with the Blessed One, brethren, I have heard and learned thus: This is the Dhamma and the Discipline, the Master's Dispensation';

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

諸比丘！對於彼比丘所說，既不歡喜、也拒絕。

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhu kaṃ uggahetvā sutte osāretabbāni [otāretabbāni], vinaye sandassetabbāni.

既不歡喜、也拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

Tāni ce sutte osāriyamānāni [otāriyamānāni] vinaye sandassiyamānāni na ceva sutte osaranti [otaranti (sī. pī. a. ni. 4.180)], na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ –

若其（文句）在用_レ心_ヲ進_メ入_ル經藏中_ニ瞭_ス解_ス說_フ明_ヲ、
用_レ心_ヲ在_リ律藏中_ニ尋_ヒ求_メ教_ヲ導_ク以_テ後_ニ；說_フ明_ヲ既_レ不_レ被_テ
收_メ錄_ス於_ニ（巴利）經藏中_ニ，而_ル且_ニ教_ヲ導_ク不_レ被_テ發_ス
現_ス於_ニ（巴利）律藏中_ニ，有_ニ此_ヲ依_テ據_ス，可_レ以_テ去_ル
下_ニ結_ス論_ヲ，告_ス知_ス：

'addhā, idaṃ na ceva tassa bhagavato vacanaṃ; imassa ca bhikkhuno duggahitaṃ'ti.

『此_ヲ確_シ實_ヲ非_ス世_ノ尊_ヲ（應_ニ供_ス阿_ニ羅_ニ漢_ニ、獨_ニ覺_ス自_ニ現_ス
證_ス、平_ニ等_ニ正_ニ覺_ス者_ヲ）之_ヲ法_ヲ語_ス；而_ル且_ニ，這_ニ是_ニ
（聖_ニ教_ニ已_ニ被_テ）此_ヲ比_テ丘_ニ所_ニ誤_ス解_ス。』

Iti hetam, bhikkhave, chaḍḍeyyātha.

諸_ニ比_テ丘_ニ！因_ニ此_ヲ汝_ニ等_ニ應_ニ捨_ス棄_ス於_ニ此_ヲ錯_ス誤_ス（比_テ丘_ニ
所_ニ說_ス之_ヲ傳_ス承_ス）。

二、 比丘所說「如法、如律！」

Bhikkhu right view

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ –

若其（文句）在用_心進_入經藏中瞭解說明、用_心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

'addhā, idaṃ tassa bhagavato vacanaṃ; imassa ca bhikkhuno suggahitaṃ'ti.

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）此比丘所正解。』

Idaṃ, bhikkhave, paṭhamam mahāpadesaṃ dhāreyyātha.

諸比丘！此為第一大教法（比丘所說教法之檢驗），應憶念不忘——永久受持。

第二節 檢驗「僧團所說」教法 [58]

一、僧團所說「非法、非律！」

Sangha wrong view

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya –

復次，諸比丘！世間有比丘，作如是語，聞說：

'amukasmim nāma āvāse saṅgho viharati sathero sapāmoḁkko. Tassa me saṅghassa sammukhā sutam sam mukhā paṭiggahitaṃ, ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsananti.

『賢友！於知某者住處，有僧團共住、有長老、有上首（領袖），我從彼僧團面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

or: 'In an abode of such and such a name lives a community with elders and a chief. Face to face with that community, I have heard and learned thus: This is the Dhamma and the Discipline, the Master's Dispensation';

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

諸比丘！對於彼比丘所說，既不_可以歡喜、也_不可_以拒絕。

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhu kaṃ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.

既不歡喜、也_不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, nīttāmettha gantabbaṃ –

若其（文句）在用_レ心_ヲ進_レ入_ル經_ノ藏_ニ中_ニ瞭_カ解_セ說_フ明_ノ、
用_レ心_ヲ在_レ律_ノ藏_ニ中_ニ尋_ヒ求_メ教_ヲ導_ク以_テ後_ニ；說_フ明_ノ既_レ不_レ被_テ
收_メ錄_ス於_レ（巴_リ利_カ）經_ノ藏_ニ中_ニ，而_ル且_ニ教_ヲ導_ク不_レ被_テ發_ス
現_ス於_レ（巴_リ利_カ）律_ノ藏_ニ中_ニ，有_ニ此_ヲ依_テ據_ル，可_レ以_テ去_ル
下_ニ結_ス論_ヲ，告_ス知_セ：

‘addhā, idaṃ na ceva tassa bhagavato vacanaṃ; tassa ca saṅghassa duggahitaṃ’ti.

『此_ヲ確_カ實_ニ非_ス世_ノ尊_ヲ（應_ニ供_ス阿_ラ漢_ヲ、獨_ク覺_ス自_ラ現_ス
證_ス、平_ニ等_ニ正_ニ覺_ス者_ヲ）之_ヲ法_ヲ語_ル；而_ル且_ニ，這_ニ是_ニ
（聖_ノ教_ヲ已_レ被_テ）彼_ノ僧_ノ團_ヲ所_ニ誤_メ解_ス。』

Iti hetam, bhikkhave, chaḍḍeyyātha.

諸_ノ比_ク丘_ノ！因_ニ此_ヲ汝_ノ等_ノ應_ニ捨_テ棄_ル於_レ此_ヲ錯_メ誤_メ（僧_ノ團_ヲ
所_ニ說_フ之_ヲ傳_ス承_ス）。

二、 僧團所說「如法、如律！」

Sangha right view

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ –

若其（文句）在用_レ心_ヲ進_レ入_ル經藏中_ニ瞭_レ解_キ說_フ明_ク、用_レ心_ヲ在_レ律藏中_ニ尋_レ求_ク教_ヲ導_ク以_テ後_ニ；說_フ明_ク不_レ但_ニ被_テ收_メ錄_ス於_ニ（巴利）經藏中_ニ，而_レ且_ニ教_ヲ導_ク被_テ發_ス現_ス於_ニ（巴利）律藏中_ニ，有_ニ此_ヲ依_テ據_ス，可_レ以_テ去_ク下_ニ結_ス論_ス，告_ス知_ス：

'addhā, idaṃ tassa bhagavato vacanaṃ; tassa ca saṅghassa suggahitaṃ'ti.

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而_レ且，這是（聖教已_レ被_テ）彼僧團所正解。』

Idaṃ, bhikkhave, dutiyaṃ mahāpadesaṃ dhāreyyātha.

諸比丘！此為第二_ニ大_ニ教_ヲ法_ヲ（僧團所說教法之檢驗），應_レ憶_ス念_ス不_レ忘_ス——永_ニ久_ニ受_テ持_ス。

第三節 檢驗「多數教派所說」教法 [58]

一、多數教派所說「非法、非律！」

Popular wrong view

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya –

復次，諸比丘！世間有比丘，作如是語，聞說：

'amukasmimṃ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā. Tesam me therānaṃ sammukhā sutam sammukhā paṭiggaḥitaṃ – ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanā'ti.

『賢友！於知名某者住處，有眾多長老比丘共住，多聞而傳承阿含（聖教）、憶持正法（經藏）、憶持聖律（律藏）、憶持論母（論藏），我從彼等長老面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

or: 'In an abode of such and such a name live several bhikkhus who are elders, who are learned, who have accomplished their course, who are preservers of the Dhamma, the Discipline, and the Summaries. Face to face with those elders, I have heard and learned thus: This is the Dhamma and the Discipline, the Master's Dispensation';

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ...pe... vinaye sandassetabbāni.

諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不可以歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤之地教導開示。

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ –

若其（文句）在用_レ心_ヲ進_レ入_ル經藏中_ニ瞭_レ解_セ說_レ明_ヲ、
用_レ心_ヲ在_レ律藏中_ニ尋_レ求_ル教_ヲ導_ル以_テ後_ニ；說_レ明_ヲ既_レ不_レ被_レ
收_レ錄_ル於_レ（巴利）經藏中_ニ，而_レ且_ニ教_ヲ導_ル不_レ被_レ發_レ
現_ル於_レ（巴利）律藏中_ニ，有_レ此_ヲ依_テ據_ル，可_レ以_テ去_レ
下_ニ結_レ論_ヲ，告_レ知_セ：

‘addhā, idaṃ na ceva tassa bhagavato vacanaṃ; tesañca therānaṃ duggahitaṃ’ti.

『此_ヲ確_ニ實_ニ非_レ世_ノ尊_ヲ（應_ニ供_ル阿_ノ羅_ノ漢_ノ、獨_ニ覺_ル自_ノ現_ニ證_ル、
平_ニ等_ニ正_ニ覺_ル者_ヲ）之_ヲ法_ヲ語_ル；而_レ且_ニ，這_ニ是_ニ（聖_ノ教_ヲ已_レ
被_レ）彼_ノ等_ノ（多_ニ數_ニ教_ヲ派_ノ之_ヲ）長_ニ老_ニ所_ニ誤_ル解_ル。』

Itihetaṃ, bhikkhave, chaḍḍeyyātha.

諸_ノ比_ノ丘_ノ！因_レ此_ヲ汝_ノ等_ノ應_ニ捨_ル棄_ル於_レ此_ヲ錯_ニ誤_ル（多_ニ數_ニ
教_ヲ派_ノ所_ニ說_ル之_ヲ傳_ル承_ル）。

二、 多數教派所說「如法、如律！」

Popular right view

Tāni ce sutte osāriyamānāni...pe... vinaye ca sandissanti, niṭṭhamettha gantabbaṃ –

若其（文句）在用_レ心_ヲ進_メ入_ル經_ノ藏_ニ中_ニ瞭_ス解_シ說_フ明_ノ、
用_レ心_ヲ在_レ律_ノ藏_ニ中_ニ尋_ヒ求_メ教_ヲ導_ク以_テ後_ニ；說_フ明_ノ不_レ但_ニ被_テ
收_メ錄_ス於_ニ（巴_リ利_カ）經_ノ藏_ニ中_ニ，而_レ且_ニ教_ヲ導_ク被_テ發_ス現_ス
於_ニ（巴_リ利_カ）律_ノ藏_ニ中_ニ，有_ニ此_ヲ依_テ據_ス，可_レ以_テ去_ク下_ニ
結_ス論_ヲ，告_ス知_ス：

‘addhā, idaṃ tassa bhagavato vacanaṃ; tesañca therānaṃ suggahitaṃ’ti.

『此_ヲ確_シ實_ニ是_レ世_ノ尊_ヲ（應_ニ供_ス阿_ヲ羅_ヲ漢_ヲ、獨_ニ覺_ス自_ノ現_ノ證_ヲ、
平_ニ等_ニ正_ニ覺_ス者_ヲ）之_ヲ法_ヲ語_ス；而_レ且_ニ，這_ニ是_レ（聖_ノ教_ヲ已_ニ
被_テ）彼_ノ等_ノ（多_ニ數_ニ教_ヲ派_ヲ之_ヲ）長_ノ老_ノ所_ニ正_ニ解_ス。』

Idaṃ, bhikkhave, tatiyaṃ mahāpadesaṃ dhāreyyātha.

諸_ノ比_ヲ丘_ヲ！此_ヲ為_ス第_ニ三_ニ大_ニ教_ヲ法_ヲ（多_ニ數_ニ教_ヲ派_ヲ所_ニ說_ス
教_ヲ法_ヲ之_ヲ檢_ス驗_ヲ），應_ニ憶_ス念_ス不_レ忘_ス——永_ニ久_ニ受_ス持_ス。

第四節 檢驗「非主流所說」教法 [58]

一、個別傳承所說「非法、非律！」

Personal wrong view

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya –

復次，諸比丘！世間有比丘，作如是語，聞說：

'amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo. Tassa me therassa sammukhā sutam sammukhā paṭiggahitaṃ – ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanā'ti.

『賢友！於知某者住處，有某——長老比丘居住，多聞而傳承阿含（聖教）、憶持正法（經藏）、憶持聖律（律藏）、憶持論母（論藏），我從彼長老面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

or: 'In an abode of such and such a name lives a single bhikkhu who is an elder, who is learned, who has accomplished his course, who is a preserver of the Dhamma, the Discipline, and the Summaries. Face to face with that elder, I have heard and learned thus: This is the Dhamma and the Discipline, the Master's Dispensation.'

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

In such a case, bhikkhus, the declaration of such a bhikkhu is neither to be received with approval nor with scorn.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuḥkaṃ uggahetvā sutte osāritabbāni, vinaye sandassetabbāni.

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤之地教導開示。

Without approval and without scorn, but carefully studying the sentences word by word, one should trace them in the Discourses and verify them by the Discipline.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ –

若其（文句）在用心中進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

If they are neither traceable in the Discourses nor verifiable by the Discipline, one must conclude thus:

‘addhā, idaṃ na ceva tassa bhagavato vacanaṃ; tassa ca therassa duggahitaṃ’ti.

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼（個別傳承之）長老所誤解。』

‘Certainly, this is not the Blessed One’s utterance; this has been misunderstood by that bhikkhu — or by that community, or by those elders, or by that elder.’

Iti hetam, bhikkhave, chaḍḍeyyātha.

諸比丘！因此汝等應捨棄於此錯誤（個別傳承所說之傳承）。

In that way, bhikkhus, you should reject it.

二、 個別傳承所說「如法、如律！」

Personal right view

Tāni ca sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ —

若其（文句）在用心中進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

But if the sentences concerned are traceable in the Discourses and verifiable by the Discipline, then one must conclude thus:

'addhā, idaṃ tassa bhagavato vacanaṃ; tassa ca therassa suggahitaṃ'ti.

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼（個別傳承之）長老所正解。』

'Certainly, this is the Blessed One's utterance; this has been well understood by that bhikkhu — or by that community, or by those elders, or by that elder.'

Idaṃ, bhikkhave, catutthaṃ mahāpadesaṃ dhāreyyātha.

諸比丘！此為第四大教法（個別傳承所說之檢驗），應憶念不忘——永久受持。

And in that way, bhikkhus, you may accept it on the first, second, third, or fourth reference.

Ime kho, bhikkhave, cattāro mahāpadesaṃ dhāreyyāthā'ti.

諸比丘！此等是『四大教法』（之檢驗），應憶念不忘——當如是永久受持。」

These, bhikkhus, are the four great references for you to preserve."

卍 卍 卍

Tatrapī sudam̐ bhagavā bhoganagare viharanto ānande cetiye etadeva bahulam̐ bhikkhūnam dhammim̐ katham̐ karoti – “iti sīlam̐, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitam̐ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

爾^ル時^ア， 世^ハ尊^マ住^ス菩^サ伽^カ城^シ阿^ヤ難^マ廟^ハ， 為^ス諸^ク比^ク丘^ニ宣^ス說^セ
 種^ク種^ク法^ヲ語^フ。 即^ニ： 「如^ク是^ハ戒^ヲ、 如^ク是^ハ定^ヲ、 如^ク是^ハ慧^ヲ。
 修^ス戒^ヲ成^ス就^ス， 定^ヲ則^チ有^ス大^ニ利^ニ益^ニ、 大^ニ果^ニ報^ニ； 修^ス定^ヲ成^ス
 就^ス， 慧^ヲ則^チ有^ス大^ニ利^ニ益^ニ、 大^ニ果^ニ報^ニ； 修^ス慧^ヲ成^ス就^ス， 心^ハ
 完^ク全^ク由^テ慾^ハ漏^カ、 有^ス漏^カ、 無^ク明^ハ漏^カ等^ク諸^ク漏^カ解^セ脫^ス。 」

12. And also at Bhoganagara, at the Ananda shrine, the Blessed One often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

第二品 ☆ 純陀供食

Kammāraputtacundavatthu / The Buddha's Last Meal [59~60]

〔第五十九卷 ㊦〕 189. Atha kho bhagavā bhoganagare yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, yena pāvā tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāvā tadavasari. Tatra sudam bhagavā pāvāyaṃ viharati cundassa kammāraputtassa ambavane. Assosi kho cundo kammāraputto – “bhagavā kira pāvaṃ anupatto, pāvāyaṃ viharati mayhaṃ ambavane”ti. Atha kho cundo kammāraputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantaṃ etadavoca – “adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhivāsesi bhagavā tuṇhībāvena. Atha kho cundo kammāraputto bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

爾時，世尊於菩伽城隨意住已而告阿難曰：

「然，阿難！我等往赴波婆城。」

尊者阿難應諾世尊：「唯然，世尊。」

爾時，世尊與大比丘眾俱，往赴波婆城，至已，世尊住波婆城鐵匠子純陀之芒果林。

鐵匠子純陀聞：「世尊確實到達波婆城，住我芒果林。」時，鐵匠子純陀謂世尊之處。詣已，敬禮世尊，卻坐一面。世尊向坐於一面之鐵匠子純陀宣說教誡、教示之法要，令之歡喜，如是白世尊言：

「世尊！世尊明日清晨與大比丘眾俱，受納我家之供養食。」世尊默然允許。

時，鐵匠子純陀知世尊已允許，起座敬禮世尊，右繞而去。

13. When the Blessed One had stayed at Bhoganagara as long as he pleased, he spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to Pava."

"So be it, Lord." And the Blessed One took up his abode at Pava together with a great community of

bhikkhus, and stayed in the Mango Grove of Cunda, who was by family a metalworker.

14. And Cunda the metalworker came to know: "The Blessed One, they say, has arrived at Pava, and is staying in my Mango Grove." And he went to the Blessed One, and having respectfully greeted him, sat down at one side. And the Blessed One instructed Cunda the metalworker in the Dhamma, and roused, edified, and gladdened him.

15. Then Cunda spoke to the Blessed One, saying: "May the Blessed One, O Lord, please accept my invitation for tomorrow's meal, together with the community of bhikkhus." And by his silence the Blessed One consented.

16. Sure, then, of the Blessed One's consent, Cunda the metalworker rose from his seat, respectfully saluted the Blessed One, and keeping his right side towards him, took his departure.

Atha kho cundo kammāraputto tassā rattiya accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā pahūtañca sūkaramaddavaṃ bhagavato kālaṃ ārocāpesi – “kālo, bhante, niṭṭhitaṃ bhattan”ti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya saddhiṃ bhikkhusaṅghena yena cundassa kammāraputtassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā cundaṃ kammāraputtaṃ āmantesi – “yaṃ te, cunda, sūkaramaddavaṃ paṭiyattaṃ, tena maṃ parivisa. Yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena bhikkhusaṅghaṃ parivisa”ti. “Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavaṃ paṭiyattaṃ, tena bhagavantaṃ parivisi. Yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena bhikkhusaṅghaṃ parivisi. Atha kho bhagavā cundaṃ kammāraputtaṃ āmantesi – “yaṃ te, cunda, sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇāhi. Nāhaṃ taṃ, cunda, passāmi sadevake loka samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yassa taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya aññatra tathāgatassā”ti. “Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇitvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utṭhāyāsanaṃ pakkāmi.

時^ア，鐵^セ匠^ハ子^ハ純^ハ陀^セ，於^ハ夜^ハ間^ハ備^フ調^カ美^ク味^ク之^ヲ嚼^ク食^ス、
噉^ク食^ス及^ヒ甚^セ多^ク菌^ハ茸^ハ，往^キ告^グ世^ハ尊^ハ：

「世^ハ尊^ハ！食^ス事^ハ已^ニ備^フ，請^ム知^ル時^ハ宜^シ。」

爾^ハ時^ハ，世^ハ尊^ハ於^ハ清^ク晨^ハ著^キ下^ニ衣^ヲ，持^テ鉢^ヲ、衣^ヲ，與^テ
比^テ丘^ノ眾^ヲ俱^ニ，往^キ鐵^セ匠^ハ子^ハ純^ハ陀^セ之^ヲ住^ス居^ニ。

至^リ已^ニ，坐^シ於^ハ所^ニ設^ケ之^ヲ座^ニ席^ニ，坐^シ已^ニ，世^ハ尊^ハ告^グ鐵^セ
匠^ハ子^ハ曰^ク：

「汝^ハ所^ニ備^フ辦^ス之^ヲ梅^ノ檀^ノ樹^ノ菌^ハ茸^ハ供^テ奉^ス與^テ我^ニ，備^フ辦^ス
其^ノ他^ノ之^ヲ嚼^ク食^ス、噉^ク食^ス，供^テ奉^ス與^テ諸^ノ比^テ丘^ノ！」

鐵^セ匠^ハ子^ハ純^ハ陀^セ應^ニ諾^ス世^ハ尊^ハ：「唯^ニ然^ル，世^ハ尊^ハ。」
則^チ從^テ所^ニ備^フ辦^ス之^ヲ梅^ノ檀^ノ樹^ノ菌^ハ茸^ハ，供^テ奉^ス世^ハ尊^ハ，
其^ノ他^ノ之^ヲ嚼^ク食^ス、噉^ク食^ス供^テ奉^ス諸^ノ比^テ丘^ノ。

爾^ハ時^ハ世^ハ尊^ハ言^ク鐵^セ匠^ハ子^ハ純^ハ陀^セ曰^ク：

「純^ハ陀^セ所^ニ剩^リ餘^ニ之^ヲ菌^ハ茸^ハ，應^ニ埋^メ藏^ス於^ハ洞^ノ穴^ニ。純^ハ
陀^セ！我^ハ於^ハ天^ノ界^ニ、魔^ノ界^ニ、梵^ノ天^ノ界^ニ，或^ハ沙^ノ門^ノ、
婆^ノ羅^ノ門^ノ及^ヒ天^ノ、人^ノ之^ヲ間^ニ。除^キ如^キ來^ノ之^ヲ外^ニ，不^レ見^ル
有^ル人^ノ食^ス此^ノ茸^ノ物^ヲ能^ク消^ス化^ス者^ヲ。」

鐵匠子純陀應諾世尊：「唯然，世尊。」
 則從剩餘之栴檀樹菌茸，埋藏洞穴。詣世尊處，詣已，敬禮世尊，卻坐一面。鐵匠子純陀坐於一面時，世尊以法語教示、教誡，令之歡喜，則從座起而離去。

17. And Cunda the metalworker, after the night had passed, had choice food, hard and soft, prepared in his abode, together with a quantity of sukara-maddava, and announced it to the Blessed One, saying: "It is time, O Lord, the meal is ready."

18. Thereupon the Blessed One, in the forenoon, having got ready, took bowl and robe and went with the community of bhikkhus to the house of Cunda, and there sat down on the seat prepared for him. And he spoke to Cunda, saying: "With the sukara-maddava you have prepared, Cunda, you may serve me; with the other food, hard and soft, you may serve the community of bhikkhus."

"So be it, Lord." And with the sukara-maddava prepared by him, he served the Blessed One; and with the other food, hard and soft, he served the community of bhikkhus.

19. Thereafter the Blessed One spoke to Cunda, saying: "Whatever, Cunda, is left over of the sukara-maddava, bury that in a pit. For I do not see in all this world, with its gods, Maras, and Brahmas, among the host of ascetics and brahmins, gods and men, anyone who could eat it and entirely digest it except the Tathagata alone."

And Cunda the metalworker answered the Blessed One saying: "So be it, O Lord." And what remained over of the sukara-maddava he buried in a pit.

20. Then he returned to the Blessed One, respectfully greeted him, and sat down at one side. And the Blessed One instructed Cunda the metalworker in the Dhamma, and roused, edified, and gladdened him. After this he rose from his seat and departed.

〔第六十卷 ㊟〕 190. Atha kho bhagavato cundassa kammāraputtassa bhattaṃ bhuttāvissa kharo ābādho uppajji, lohitaṭṭhāṇḍikā pabāḷhā vedanā vattanti māraṇantikā. Tā sudaṃ bhagavā sato sampajāno adhivāsesi avihaññaṃ māno. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “āyāmaṇanda, yena kusiṇārā tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

爾^ル時^ト， 世^ハ尊^ハ食^ハ鐵^テ匠^ノ子^ニ純^ニ陀^ニ之^ニ供^ス食^ハ時^ト， 患^ハ重^ニ症^ニ之^ニ痢^カ疾^ニ， 痢^カ血^ニ痛^ニ極^ニ， 幾^ニ近^ニ於^ニ死^ニ。 其^ノ時^ト， 世^ハ尊^ハ攝^セ正^ニ念^ニ、 正^ニ智^ニ， 忍^ニ耐^ニ而^ル令^ス苦^ニ痛^ニ消^ス除^ス。

爾^ル時^ト， 世^ハ尊^ハ言^ハ阿^ニ難^ニ曰^ク： 「然^ニ， 阿^ニ難^ニ！ 我^ニ等^ニ往^ス赴^ス拘^ニ尸^ニ那^ニ羅^ニ。」

尊^ハ者^ハ阿^ニ難^ニ應^ニ諾^ニ世^ハ尊^ハ： 「唯^ニ然^ニ， 世^ハ尊^ハ。」

21. And soon after the Blessed One had eaten the meal provided by Cunda the metalworker, a dire sickness fell upon him, even dysentery, and he suffered sharp and deadly pains. But the Blessed One endured them mindfully, clearly comprehending and unperturbed.

22. Then the Blessed One spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to Kusinara." And the Venerable Ananda answered: "So be it, Lord."

Cundassa bhattaṃ bhuñjitvā, kammārassāti me suttaṃ;

Ābādhaṃ samphusī dhīro, pabāḷhaṃ māraṇantikaṃ.

Bhuttassa ca sūkaramaddavena,

Byādhippabāḷho udapādi satthuno;

Virecamāno [viriccamāno (sī. syā. ka.), viriñcamāno (?)] bhagavā avoca,

Gacchāmahaṃ kusināraṃ nagaranti.

我聞於如是
 食純陀供食
 賢者患重疾
 激痛幾瀕死
 因進旃檀茸
 尊師起重症
 世尊痢瀉後
 我往拘那竭

23. When he had eaten Cunda's food, I heard, With fortitude the deadly pains he bore. From the sukara-maddava a sore And dreadful sickness came upon the Lord. But nature's pangs he endured. "Come, let us go To Kusinara," was his dauntless word.

第三品 ☆ 河水澄清

Pāṇīyāharaṇaṃ / The Clearing of the Waters [61]

〔第六十一卷 ㊟〕 191. Atha kho bhagavā maggā okkamma yena aññataraṃ rukkhamaṇaṃ tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi – “iṅha me tvaṃ, ānanda, catugguṇaṃ saṅghāṭiṃ paññapehi, kilantosmi, ānanda, nisīdissāmi”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ paññapesi. Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “iṅha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmi”ti. Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca – “idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati. Ayaṃ, bhante, kakudhā [kakuthā (sī. pī.)] nadī avidūre acchodakā sātodakā sītodakā setodakā [setakā (sī.)] suppatitthā ramaṇīyā. Ettha bhagavā pāṇīyaṃ pivissati, gattāni ca sītī [sītaṃ (sī. pī. ka.)] karissatī”ti.

爾時，世尊離道路，往一樹下，至已，言阿難曰：

「然，阿難！汝從我上衣疊為四重，我極為疲倦，我宜稍息。」

尊者阿難應諾世尊：「唯然，世尊。」則從世尊之上上衣疊為四重。

世尊坐於所敷之座，坐已。世尊告尊者阿難曰：「然，阿難！我甚渴，阿難！我想飲水，汝去取水與我！」

如是言時，尊者阿難如是白世尊曰：

「世尊！今有五車乘渡河，水被車輪所攪，流水既成混濁。世尊！彼俱多河離此不遠，其水清涼澄潔，得水甚易，令人喜悅。世尊既可飲水，亦可涼冷四肢。」

24. Now on the way the Blessed One went aside from the highway and stopped at the foot of a tree. And he said to the Venerable Ananda: "Please fold my upper robe in four, Ananda, and lay it down. I am weary and want to rest awhile."

"So be it, Lord." And the Venerable Ananda folded the robe in four and laid it down.

25. And the Blessed One sat down on the seat prepared for him and said to the Venerable Ananda: "Please bring me some water, Ananda. I am thirsty and want to drink."

26. And the Venerable Ananda answered the Blessed One: "But just now, Lord, a great number of carts, five hundred carts, have passed over, and the shallow water has been cut through by the wheels, so that it flows turbid and muddy. But the Kakuttha River, Lord, is quite close by, and its waters are clear, pleasant, cool, and translucent. It is easily approachable and delightfully placed. There the Blessed One can quench his thirst and refresh his limbs."

Dutiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi – "iṅgha me tvaṃ, ānanda, pāṇiyaṃ āhara, pipāsitosmi, ānanda, pivissāmi"ti. Dutiyampi kho āyasmā ānando bhagavantaṃ etadavoca – "idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnaṃ udakaṃ parittaṃ luḍitaṃ āvilaṃ sandati. Ayaṃ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā. Ettha bhagavā pāṇiyañca pivissati, gattāni ca sītikarissati"ti.

世尊再度告阿難曰：「阿難！我甚渴，阿難！我想飲水，汝去取與我！」

尊者阿難再度如是白世尊曰：

「世尊！今有五[〃]百車乘渡河，水被車輪所攪，流水既混濁。世尊！彼俱多河離此不遠，其水清涼澄潔，得水甚易，令人喜悅。世尊既可飲水，方可涼冷四肢。」

27-29. But a second time the Blessed One made his request, and the Venerable Ananda answered him as before.

Tatīyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi – "iṅgha me tvaṃ, ānanda, pāṇiyaṃ āhara, pipāsitosmi, ānanda, pivissāmi"ti. "Evaṃ, bhante"ti kho āyasmā ānando bhagavato paṭissutvā pattaṃ gahetvā yena sā nadikā tenupasaṅkami. Atha kho sā nadikā cakkacchinā parittā luḍitā āvilā sandamānā, āyasmante ānande upasaṅkamante acchā vipprasannā anāvilā sandittha [sandati (syā.)]. Atha kho āyasmato ānandassa etadahosi – "acchariyaṃ vata, bho, abbhutaṃ vata, bho, tathāgatassa mahiddhikatā mahānubhāvatā. Ayañhi sā nadikā cakkacchinā parittā luḍitā āvilā sandamānā mayi upasaṅkamante acchā vipprasannā anāvilā sandati"ti. Pattaṇa pāṇiyaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – "acchariyaṃ, bhante, abbhutaṃ, bhante, tathāgatassa mahiddhikatā mahānubhāvatā. Idāni sā bhante nadikā cakkacchinā parittā luḍitā āvilā sandamānā mayi upasaṅkamante acchā vipprasannā anāvilā sandittha. Pivatu bhagavā pāṇiyaṃ pivatu sugato pāṇiyaṃ"ti. Atha kho bhagavā pāṇiyaṃ apāyi.

世尊三度告尊者阿難曰：「阿難！我甚渴，阿難！我想飲水，汝去取水與我。」

尊者阿難應諾世尊：「唯然，世尊。」則

持鉢往彼河，彼河水少被車輪所攪，水流混濁。尊者阿難去時，水流澄清不混濁。

時，尊者阿難如是思惟：「實然！如來之神通力、大威德力，真不可思議！真是稀有。此河水少，實為車輪所攪，水流混濁，我去時，水流轉為澄清不混濁。」則取於鉢，詣世尊處。詣已，如是白世尊曰：

「世尊！實是如來大神通力、大威德力！世尊！實不可思議，實是稀有哉。世尊！今彼河水少，被車乘所攪，水流混濁，我去時，水流轉為澄清不混濁。世尊請飲水，善逝請飲水。」

爾時，世尊則飲水。

And then for a third time the Blessed One said: "Please bring me some water, Ananda. I am thirsty and want to drink."

30. Then the Venerable Ananda answered, saying: "So be it, Lord." And he took the bowl and went to the stream. And the shallow water, which had been cut through by the wheels so that it flowed turbid and muddy, became clear and settled down, pure and pleasant as the Venerable Ananda drew near.

31. Then the Venerable Ananda thought: "Marvellous and most wonderful indeed is the power and glory of the Tathagata!"

32. And he took up water in the bowl and carried it to the Blessed One, and said: "Marvellous and most wonderful indeed is the power and glory of the Tathagata! For this shallow water, which had been cut through by the wheels so that it flowed turbid and muddy, became clear and settled down, pure and pleasant as I drew near. Now let the Blessed One drink the water. Let the Happy One drink." And the Blessed One drank the water.

第四品 ☆ 福貴金衣

Pukkusamallaputtavatthu / Pukkusa the Malla [62~65]

〔第六十二卷 ㊟〕 192. Tena rokho pana samayena pukkuso mallaputto ālārassa kālāmassa sāvako kusinārāya pāvaṃ addhānamaggappaṭṭippanno hoti. Addasā kho pukkuso mallaputto bhagavantam aññatarasmim rukkhamūle nisinnaṃ. Disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pukkuso mallaputto bhagavantam etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante, santena vata, bhante, pabbajitā vihārena viharanti. Bhūtapubbaṃ, bhante, ālāro kālāmo addhānamaggappaṭṭippanno maggā okkamma avidūre aññatarasmim rukkhamūle divāvihāraṃ nisīdi. Atha kho, bhante, pañcamattāni sakaṭasatāni ālāraṃ kālāmaṃ nissāya nissāya atikkamimsu. Atha kho, bhante, aññataro puriso tassa sakaṭasatthassa [sakaṭasatassa (ka.)] piṭṭhito piṭṭhito āgacchanto yena ālāro kālāmo tenupasaṅkami; upasaṅkamitvā ālāraṃ kālāmaṃ etadavoca – ‘api, bhante, pañcamattāni sakaṭasatāni atikkantāni addasā’ti? ‘Na kho ahaṃ, āvuso, addasan’ti. ‘Kiṃ pana, bhante, saddaṃ assosī’ti? ‘Na kho ahaṃ, āvuso, saddaṃ assosin’ti. ‘Kiṃ pana, bhante, sutto ahosī’ti? ‘Na kho ahaṃ, āvuso, sutto ahosin’ti. ‘Kiṃ pana, bhante, saññī ahosī’ti? ‘Evamāvuso’ti. ‘So tvaṃ, bhante, saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṃ assosi; apisu [api hi (sī. syā. pī.)] te, bhante, saṅghāṭi rajena okiṇṇā’ti? ‘Evamāvuso’ti. Atha kho, bhante, tassa purisassa etadahosi – ‘acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti. Yatra hi nāma saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva dakkhati, na pana saddaṃ sossatī’ti! Ālāre kālāme uḷāraṃ pasādaṃ pavedetvā pakkāmī’ti.

其時，阿羅羅迦羅摩之弟子福貴，由拘尸那羅來至波婆之大道上。

末羅子福貴見世尊坐於一樹下，見已，則詣世尊之處，詣已，敬禮世尊，卻坐一面。坐於一面之末羅子福貴如是白世尊曰：

「世尊！彼諸出家者如是平靜心境界而住，實不可思議，世尊！實是稀有。」

世尊！往昔，阿羅羅迦羅摩行於大道，離開道路不遠，於一樹下，為日中安息獨坐。世尊！其時，通五百車乘通過阿羅羅迦羅摩之附近。世尊！其時有一人隨商隊車乘之後而行，來阿羅羅迦羅摩處，至已，如是言阿羅羅迦羅摩曰：

『尊者！汝曾見五百車乘之駛過耶？』

『友！我未曾見。』

『然，尊者！汝曾聞其聲音耶？』

『友！我未曾聞其聲音。』

『然，尊者！汝是在睡眠耶？』

『友！我未曾在睡眠。』

『然，尊者！汝有無知覺。』

『友！我有知覺。』

『然者，尊者，汝既清醒有知覺，五百車乘逼近駛過，不見又不聞其聲音。尊者！灰塵實蔽覆汝之上衣耶？』

『友！唯然。』

世尊！爾時彼人如是思惟：『彼諸出家者如是平靜心境而住，於其處清醒有知覺，五百車乘逼近駛過，不見又不聞其聲音，甚至灰塵覆蔽其身，實不可思議，實稀有哉！』彼述對阿羅羅迦羅摩之甚深信仰而去。」

33. Now it so happened that one Pukkusa of the Malla clan, who was a disciple of Alara Kalama, was passing by on his way from Kusinara to Pava.

34. And when he saw the Blessed One seated at the foot of a tree, he approached him, respectfully greeted him, and sat down at one side. And he spoke to the Blessed One, saying: "Marvellous it is, Lord, most wonderful it is, O Lord, the state of calmness wherein abide those who have gone forth from the world.

35. For at one time, Lord, Alara Kalama was on a journey, and he went aside from the highway and sat down by the wayside at the foot of a tree to pass the heat of the day. And it came about, Lord, that a great number of carts, even five hundred carts, passed by him, one by one. And then, Lord, a certain man who was following behind that train of carts, approached and spoke to him, saying: 'Did you, sir, see a great number of carts that passed you by?' And Alara Kalama answered him: 'I did not see them, brother.' 'But the noise, sir, surely you heard?' 'I did not hear it, brother.' Then that man asked him: 'Then, sir, perhaps you slept?' 'No, brother, I was not sleeping.' 'Then, sir, were you conscious?' 'I was, brother.' Then that man said: 'Then, sir, while conscious and awake you still did not see the great number of carts, even five hundred carts, that passed you by one after another, nor heard the noise? Why, sir, your very robe is covered with their dust!' And Alara Kalama replied, saying: 'So it is, brother.'

36. And to that man, O Lord, came the thought: 'Marvellous it is, most wonderful indeed it is, the state of calmness wherein abide those who have gone forth from the world!' And there arose in him great faith in Alara Kalama, and he went his way."

〔第六十三卷 ㊦〕 193. "Taṃ kiṃ maññasi, pukkusa, katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā – yo vā saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva passeyya, na pana saddaṃ suṇeyya; yo vā saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu [vijjutāsu (sī. syā. pī.)] niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā"ti? "Kiñhi, bhante, karissanti pañca vā sakaṭasatāni cha vā sakaṭasatāni satta vā sakaṭasatāni aṭṭha vā sakaṭasatāni nava vā sakaṭasatāni [nava vā sakaṭasatāni dasa vā sakaṭasatāni (sī.)], sakaṭasahassaṃ vā sakaṭasatasahassaṃ vā. Atha kho etadeva dukkarataraṃ ceva durabhisambhavatarañca yo saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā"ti.

「福貴！汝如何思惟耶？清醒有知覺，五百車乘逼近駛過，不見又不聞其聲音困難；或是清醒有知覺，天降豪雨，天雷鳴吼，電光閃閃，雷電震裂時，不見又不聞其聲音困難耶？」

「世尊！若以五百車乘、六百車乘、七百萬車乘、八百車乘、九百萬車乘、一萬車乘比較：是有清醒有知覺，天降豪雨，天雷鳴吼，電光閃閃，雷電震裂時，不見又不聞其聲音實更困難。」

37. "Now what do you think, Pukkusa? What is more difficult to do, more difficult to meet with — that a man, while conscious and awake, should not see a great number of carts, even five hundred carts, that passed him by one after another, nor hear the noise, or that one conscious and awake, in the midst of a heavy rain, with thunder rolling, lightning flashing, and thunderbolts crashing, should neither see it nor hear the noise?"

38. "What, O Lord, are five hundred carts — nay, six, seven, eight, nine hundred, or a thousand or even hundreds of thousands of carts — compared with this?"

“Ekamidāhaṃ, pukkusa, samayaṃ ātumāyaṃ viharāmi bhusāgāre. Tena kho pana samayena deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā avidūre bhusāgārassa dve kassakā bhātaro hatā cattāro ca balibaddā [balibaddā (sī. pī.)]. Atha kho, pukkusa, ātumāya mahājanakāyo nikkhamitvā yena te dve kassakā bhātaro hatā cattāro ca balibaddā tenupasaṅkami. Tena kho panāhaṃ, pukkusa, samayena bhusāgārā nikkhamitvā bhusāgāradvāre abbhokāse caṅkamāmi. Atha kho, pukkusa, aññataro puriso tamhā mahājanakāyā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho ahaṃ, pukkusa, taṃ purisaṃ etadavocaṃ – ‘kiṃ nu kho eso, āvuso, mahājanakāyo sannipatito’ti? ‘Idāni, bhante, deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā dve kassakā bhātaro hatā cattāro ca balibaddā. Ettheso mahājanakāyo sannipatito. Tvaṃ pana, bhante, kva ahoṣī’ti? ‘Idheva kho ahaṃ, āvuso, ahoṣin’ti. ‘Kiṃ pana, bhante, addasā’ti? ‘Na kho ahaṃ, āvuso, addasan’ti. ‘Kiṃ pana, bhante, saddaṃ assosī’ti? ‘Na kho ahaṃ, āvuso, saddaṃ assosin’ti. ‘Kiṃ pana, bhante, sutto ahoṣī’ti? ‘Na kho ahaṃ, āvuso, sutto ahoṣin’ti. ‘Kiṃ pana, bhante, saññī ahoṣī’ti? ‘Evamāvuso’ti. ‘So tvaṃ, bhante, saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva addasa, na pana saddaṃ assosī’ti? ‘Evamāvuso’ti?”

「福貴！爾時，我住阿頭菩沙迦羅家。其時天降豪雨，天雷鳴吼，電光閃閃，雷電震裂，菩沙迦羅之二農夫兄弟及四頭牛，皆受雷所擊殺。福貴！其時，由阿頭出來大群眾，至近被殺之二農夫兄弟及四頭牛之處。」

福貴！其時，我由菩沙迦羅出，行來菩沙迦羅門外之露地。福貴！其時，彼大群眾來至我居住之處，至已，敬禮我，卻立一面，我問立於一面之彼等曰：

『友！何故，集來大群眾耶？』

『世尊！今天降豪雨，天雷鳴吼，電光閃閃，雷電震裂，擊殺二農夫兄弟及四頭牛，故集來大群眾。然，世尊居住於何處耶？』

『友！我居住此處。』

『然者，皆不見甚麼耶？』

『友！不見。』

『然者，世尊曾聞何聲音耶？』

『友！我不聞何聲音。』

『然者，世尊在睡眠耶？』

『友！我不在睡眠。』

『然者，世尊清醒有知覺耶？』

『友！唯然。』

『然者，世尊清醒有知覺，天降豪雨，天雷鳴吼，電光閃閃，雷電震裂時，不見亦不聞其聲音耶？』

『友！唯然。』

39. Now one time, Pukkusa, I was staying at Atuma, and had my abode in a barn there. And at that time there was a heavy rain, with thunder rolling, lightning flashing, and thunderbolts crashing. And two farmers who were brothers were killed close to the barn, together with four oxen, and a great crowd came forth from Atuma to the spot where they were killed.

40. Now at that time, Pukkusa, I had come out of the barn and was walking up and down in thought before the door. And a certain man from the great crowd approached me, respectfully greeted me, and stood at one side.

41. And I asked him: 'Why, brother, has this great crowd gathered together?' And he answered me: 'Just now, Lord, there was a heavy rain, with thunder rolling, lightning flashing, and thunderbolts crashing. And two farmers who were brothers were killed close by, together with four oxen. It is because of this that the great crowd has gathered. But where, Lord, were you?'

'I was here, brother.' 'Yet, Lord, did you not see it?' 'I did not see it, brother.' 'But the noise, Lord, you surely heard?' 'I did not hear it, brother.' Then that man asked me: 'Then, Lord, perhaps you slept?' 'No, brother, I was not sleeping.' 'Then, Lord, you were conscious?' 'I was, brother.' Then that man said: 'Then, Lord, while conscious and awake, in the midst of a heavy rain, with thunder rolling, lightning flashing, and thunderbolts crashing, you neither saw it nor heard the noise?' And I answered him, saying: 'I did not, brother.'

Atha kho, pukkusa, purisassa etadahosi – ‘acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti. Yatra hi nāma saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva dakkhati, na pana saddaṃ sossatīti [suṇissati (syā.)]. Mayi ulāraṃ pasādaṃ pavedetvā maṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi”ti.

福_フ貴_キ！爾_ニ時_ト，彼_レ等_ノ如_ク是_ノ思_ム惟_ニ：『出家_ノ者_ノ如_ク是_ノ平_ニ靜_ニ心_ノ境_ニ而_テ住_ス，於_レ其_ノ處_ニ清_ニ醒_ニ有_ニ知_ニ覺_ニ，天_ノ降_ル豪_ニ雨_ニ，天_ノ雷_ノ鳴_ル吼_ル，電_ノ光_ノ閃_ニ閃_ニ，雷_ノ電_ノ震_ル裂_ル，時_ト，不_レ見_ル又_レ不_レ聞_ル其_ノ聲_ノ音_ノ，實_ニ不_レ可_レ思_ム議_ニ，實_ニ稀_ニ有_ニ哉_ニ。』彼_レ深_ニ信_ニ我_ノ所_ノ述_ス，敬_ニ禮_ニ、右_ニ繞_ニ我_ノ而_テ去_ス。」

42. And to that man, Pukkusa, came the thought: 'Marvellous it is, most wonderful indeed it is, the state of calmness wherein abide those who have gone forth from the world!' And there arose in him great faith in me, and he respectfully saluted me, and keeping his right side towards me, he went his way."

Evam vutte pukkuso mallaputto bhagavantam etadavoca – “esāhaṃ, bhante, yo me ālāre kālāme pasādo taṃ mahāvāte vā ophuṇāmi sīghasotāya [siṅghasotāya (ka.)] vā nadiyā pavāhemi. Abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantam saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan’ti.

如是言已，末羅子福貴如是以白世尊言：

「世尊！我對阿羅羅迦羅摩之信仰，如大風吹飛，如奔流之逝去。世尊之言最佳最殊勝。世尊！猶如扶起倒者，揭露被覆者，於迷者示之以道，如暗中揭來油燈，使其眼者得見諸色。世尊如是種種次第宣示諸法。世尊！我皈依世尊，皈依法及僧伽。世尊！請攝受我，自今日起，以至命終，皈依為優婆塞。」

43. When this had been said, Pukkusa of the Malla clan said to the Blessed One: "The faith, Lord, that I had in Alara Kalama I now scatter to the mighty wind, I let it be carried away as by a flowing stream! Excellent, O Lord, most excellent, O Lord! It is as if, Lord, one were to set upright what had been overthrown, or to reveal what had been hidden, or to show the path to one who had gone astray, or to light a lamp in the darkness so that those having eyes might see — even so has the Blessed One set forth the Dhamma in many ways. And so, O Lord, I take my refuge in the Blessed One, the Dhamma, and the Community of Bhikkhus. May the Blessed One accept me as his disciple, one who has taken refuge until the end of life."

〔第六十四卷 ㊟〕 194. Atha kho pukkuso mallaputto aññataram purisaṃ āmantesi – “iñgha me tvaṃ, bhaṇe, siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇiyaṃ āharā”ti. “Evaṃ, bhante”ti kho so puriso pukkusassa mallaputtassa paṭissutvā taṃ siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇiyaṃ āhari [āharasi (ka.)]. Atha kho pukkuso mallaputto taṃ siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇiyaṃ bhagavato upanāmesi – “idaṃ, bhante, siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇiyaṃ, taṃ me bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti. “Tena hi, pukkusa, ekena maṃ acchādehi, ekena ānandaṃ”ti. “Evaṃ, bhante”ti kho pukkuso mallaputto bhagavato paṭissutvā ekena bhagavantaṃ acchādeti, ekena āyasmantaṃ ānandaṃ. Atha kho bhagavā pukkusaṃ mallaputtaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho pukkuso mallaputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

於_レ是_レ福_レ貴_レ語_レ其_レ隨_レ從_レ者_レ曰_レ：

「汝_レ為_レ我_レ持_レ來_レ一_レ對_レ柔_レ絹_レ金_レ色_レ衣_レ。」

彼_レ隨_レ從_レ者_レ應_レ諾_レ末_レ羅_レ子_レ福_レ貴_レ：「唯_レ然_レ，尊_レ者_レ。」則_レ持_レ來_レ兩_レ件_レ柔_レ絹_レ金_レ色_レ衣_レ。

於_レ此_レ，末_レ羅_レ子_レ福_レ貴_レ，則_レ將_レ此_レ兩_レ件_レ柔_レ絹_レ金_レ色_レ衣_レ，奉_レ供_レ與_レ世_レ尊_レ曰_レ：

「世_レ尊_レ！請_レ世_レ尊_レ慈_レ愍_レ我_レ，世_レ尊_レ！純_レ愛_レ此_レ兩_レ件_レ柔_レ絹_レ金_レ色_レ衣_レ。」

「福_レ貴_レ！然_レ者_レ，我_レ著_レ一_レ件_レ，一_レ件_レ與_レ阿_レ難_レ。」

末_レ羅_レ子_レ福_レ貴_レ應_レ諾_レ世_レ尊_レ：

「唯_レ然_レ，世_レ尊_レ。」

彼_レ則_レ為_レ世_レ尊_レ披_レ上_レ一_レ件_レ，一_レ件_レ亦_レ給_レ阿_レ難_レ披_レ上_レ。

於_レ此_レ世_レ尊_レ以_レ法_レ語_レ，教_レ示_レ、教_レ誡_レ末_レ羅_レ子_レ福_レ貴_レ，令_レ之_レ欣_レ悅_レ歡_レ喜_レ。末_レ羅_レ子_レ福_レ貴_レ欣_レ悅_レ歡_レ喜_レ世_レ尊_レ所_レ教_レ示_レ、教_レ誡_レ之_レ法_レ語_レ，起_レ座_レ，敬_レ禮_レ世_レ尊_レ，右_レ繞_レ而_レ去_レ。

44. Then Pukkusa of the Malla clan spoke to a certain man, saying: "Bring me at once, friend, two sets of golden-hued robes, burnished and ready for wear." And the man answered him: "So be it, sir."

45. And when the robes were brought, Pukkusa of the Malla clan offered them to the Blessed One, saying: "May the Blessed One, O Lord, out of compassion, accept this from me." And the Blessed One said: "Robe me, then in one, Pukkusa, and in the other robe Ananda."

"So be it, Lord." And he thereupon robed the Blessed One in one, and in the other he robed the Venerable Ananda.

46. And then the Blessed One instructed Pukkusa of the Malla clan in the Dhamma, and roused, edified, and gladdened him. And after that, Pukkusa rose from his seat, respectfully saluted the Blessed One, and keeping his right side towards him, went his way.

〔第六十五卷 ㊟〕 195. Atha kho āyasmā ānando acirapakkante pukkuse mallaputte taṃ siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇiyaṃ bhagavato kāyaṃ upanāmesi. Taṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya [vītaṃ viya (sī. pī.)] khāyati. Atha kho āyasmā ānando bhagavantaṃ etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante, yāva parisuddho, bhante, tathāgatassa chavivaṇṇo pariyodāto. Idaṃ, bhante, siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇiyaṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati”ti. “Evameva, ānanda, evameva, ānanda dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto. Katamesu dvīsu? Yañca, ānanda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati. Imesu kho, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto. Ajja kho, panānanda, rattiyaṃ pacchime yāme kusinārāyaṃ upavattane mallānaṃ sālavana antarena [antare (syā.)] yamakasālānaṃ tathāgatassa parinibbānaṃ bhavissati [bhavissatīti (ka.)]. Āyāmananda, yena kakudhā nadī tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

爾時，尊者阿難，於末羅子福貴離去不久，
則從兩件柔絹金色衣，披上世尊身，當世
尊披上時，見來其衣甚失光輝。

時，尊者阿難，如是白世尊言：
「世尊！如來之膚色，是如清麗。世尊！
我從兩件柔絹金色衣，披上世尊身，當世
尊披上時，見來其衣甚失光輝。」

「阿難！實然。阿難！如來之膚色，於二
時極為清麗。二者何耶？阿難！即如來成
無上正等覺之夜，及入無餘涅槃界之夜。
於此二時，如來之膚色，極為清麗。」

阿難！今夜最後更，於拘尸那羅末羅族之
娑羅雙樹間，如來將般涅槃。然，
阿難！我等往赴俱多河。」

尊者阿難應諾世尊：「唯然，世尊。」

47. And soon after Pukkusa of the Malla clan had departed, the Venerable Ananda arranged the set of golden-hued robes, burnished and ready for wear, about the body of the Blessed One. But when the set of robes was arranged upon the body of the Blessed One, it became as though faded, and its splendor dimmed.

48. And the Venerable Ananda said to the Blessed One: "Marvellous it is, O Lord, most wonderful indeed it is, how clear and radiant the skin of the Tathagata appears! This set of golden-hued robes, burnished and ready for wear, Lord, now that it is arranged upon the body of the Blessed One seems to have become faded, its splendor dimmed."

49. "It is so, Ananda. There are two occasions, Ananda, when the skin of the Tathagata appears exceedingly clear and radiant. Which are these two? The night, Ananda, when the Tathagata becomes fully enlightened in unsurpassed, supreme Enlightenment, and the night when the Tathagata comes to his final passing away into the state of Nibbana in which no element of clinging remains. These, Ananda, are the two occasions on which the skin of the Tathagata appears exceedingly clear and radiant.

50. And now today, in the last watch of this very night, Ananda, in the Mallas' Sala Grove, in the vicinity of Kusinara, between two sala trees, the Tathagata will come to his Parinibbana. So now, Ananda, let us go to the Kakuttha River."

Singīvaṇṇaṃ yugamaṭṭhaṃ, pukkuso abhihārayi;

Tena acchādito satthā, hemavaṇṇo asobhathāti.

兩件絹金衣
福貴所持來
衣披於尊師
金色則不輝

51. Clad in Pukkusa's gift, the robes of gold, The Master's form was radiant to behold.

第五品 ☆ 沐俱多河

At the Kakuttha River [66]

〔第六十六卷 ㊟〕 196. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena kakudhā nadī tenupasaṅkami; upasaṅkamitvā kakudhaṃ nadiṃ ajjhogāhetvā nhatvā ca pivitvā ca paccuttaritvā yena ambavanaṃ tenupasaṅkami. Upasaṅkamitvā āyasmantaṃ cundakaṃ āmantesi – “iṅha me tvaṃ, cundaka, catugguṇaṃ saṅghātiṃ paññapehi, kilantosmi, cundaka, nipajjissāmi”ti.

爾時，世尊與大比丘眾俱，往赴俱多河。至已，入俱多河沐浴，飲水已，往赴芒果林。至已，世尊告尊者周那曰：

「周那！汝從我上衣疊為四重而敷之。周那！我甚疲倦，我欲臥下。」

52. Then the Blessed One went to the Kakuttha River together with a great community of bhikkhus.

53. And he went down into the water and bathed and drank. And coming forth from the water again, he went to the Mango Grove, and there spoke to the Venerable Cundaka, saying: "Please fold my upper robe in four, Cundaka, and lay it down. I am weary and would rest awhile."

"Evaṃ, bhante"ti kho āyasmā cundako bhagavato paṭissutvā catugguṇaṃ saṅghātiṃ paññapesi. Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manasikaritvā. Āyasmā pana cundako tattheva bhagavato purato nisīdi.

尊者周那應諾世尊：「唯然，世尊。」則從世尊之上衣疊為四重而敷之。

爾時，世尊偃右脅而為獅子臥，足與拼疊。正念正知，攝心入於靜慮，其時，尊者周那坐於世尊之前。

"So be it, Lord." And Cundaka folded the robe in four and laid it down.

54. And the Blessed One lay down on his right side, in the lion's posture, resting one foot upon the other, and so disposed himself, mindfully and clearly comprehending, with the time for rising held in mind. And the Venerable Cundaka sat down right in front of the Blessed One.

Gantvāna buddho nadikaṃ kakudhaṃ,
 Acchodakaṃ sātudakaṃ vipprasannaṃ;
 Ogāhi satthā akilantarūpo [sukilantarūpo (sī. pī.)],
 Tathāgato appaṭimo ca [appaṭimodha (pī.)] loke.
 Nhatvā ca pivitvā cudatāri satthā [pivitvā cundakena, pivitvā ca uttari (ka.)],
 Purakkhato bhikkhugaṇassa majjhe;
 Vattā [satthā (sī. syā. pī.)] pavattā bhagavā idha dhamme,
 Upāgami ambavanaṃ mahesi.
 Āmantayi cundakaṃ nāma bhikkhuṃ,
 Catugguṇaṃ santhara me nipajjaṃ;
 So codito bhāvitattena cundo,
 Catugguṇaṃ santhari khippameva.
 Nipajji satthā akilantarūpo,
 Cundopi tattha pamukhe [samukhe (ka.)] nisīdīti.

水清麗快澄靜
 佛陀赴俱多河
 彼入河甚疲倦
 世間無比如來
 沐浴及飲水已
 比丘眾隨其後
 大師赴芒果林
 世尊宣說大法
 告周那比丘曰
 衣疊四重敷之
 周那為所敦促
 衣疊四重敷地
 尊師至為疲倦

足^ソ拼^タ疊^カ獅^リ子^シ臥^ミ
 此^チ周^{シュ}那^ナ坐^ザ佛^{ブツ}前^{マエ}

55. The Buddha to Kakuttha's river came, Where cool and limpid flows the pleasant stream; There washed in water clear his weary frame The Buddha — he in all the world supreme! And having bathed and drank, the Teacher straight Crossed over, the bhikkhus thronging in his wake. Discoursing holy truths, the Master great Towards the Mango Grove his path did take. There to the elder Cundaka he spoke: "Lay down my robe, please, folded into four." Then the elder, swift as lightning stroke, Hastened the Teacher's bidding to obey. Weary, the Lord then lay down on the mat, And Cunda on the ground before him sat.

第六品 ☆ 安慰純陀

Relieving Cunda's Remorse [67]

〔第六十七卷 ㊟〕 197. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “siyā kho [yo kho (ka.)], panānanda, cundassa kammāraputtassa koci vippaṭisāraṃ uppādeyya – ‘tassa te, āvuso cunda, alābhā tassa te dulladdhaṃ, yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto’ti. Cundassa, ānanda, kammāraputtassa evaṃ vippaṭisāro paṭivinetabbo – ‘tassa te, āvuso cunda, lābhā tassa te suladdhaṃ, yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto. Sammukhā metaṃ, āvuso cunda, bhagavato suttaṃ sammukhā paṭiggahitaṃ – dve me piṇḍapātā samasamaphalā [samā samaphalā (ka.)] samavipākā [samasaṃvattanikaṃ āyasmataṃ cundena kammāraputtana kammaṃ upacitaṃ, vaṇṇasaṃvattanikaṃ āyasmataṃ cundena kammāraputtana kammaṃ upacitaṃ, sukhasaṃvattanikaṃ āyasmataṃ cundena kammāraputtana kammaṃ upacitaṃ, yasasaṃvattanikaṃ āyasmataṃ cundena kammāraputtana kammaṃ upacitaṃ, saggasamvattanikaṃ āyasmataṃ cundena kammāraputtana kammaṃ upacitaṃ, ādhipateyyasaṃvattanikaṃ āyasmataṃ cundena kammāraputtana kammaṃ upacitaṃ]’ti. Cundassa, ānanda, kammāraputtassa evaṃ vippaṭisāro paṭivinetabbo’ti. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

爾時，世尊告阿難曰：

「阿難！若有二人對鐵匠子純陀引起悔憾：

『如來食汝最後之供養食，遂於般涅槃。

純陀！汝是不吉不利，汝無功德』者。阿難！汝對鐵匠子純陀之悔憾，應如是排除：

『友！純陀！我親如來面前聽聞、受持：

汝供養如來最後之食，遂於般涅槃，友！汝有大吉大利，汝有功德。此二供養同有異熟果等果報，比其供養他之供養食，更殊勝、大利益、大果報。二者何耶？食彼供養食後，如來成無上正等覺，又食此供養食，如來入於無餘涅槃界。此二供養同有異熟果等果報；比其供養他之供養食，更殊勝、大利益、大果報。鐵匠子尊者純陀，積下

善業、導致長壽；鐵匠子尊者純陀，積下
 善業，導致生為良好種族；鐵匠子尊者純陀，
 積下善業，導致安樂；鐵匠子尊者純陀，
 積下善業，導致善名聲；鐵匠子尊者純陀，
 積下善業，導致生天界；鐵匠子尊者純陀，
 積下善業，導致得君王位。』

阿難！對鐵匠子純陀之悔憾應如是排除之。」

爾時，世尊憶念此事，而說偈曰：

56. Then the Blessed One spoke to the Venerable Ananda, saying: "It may come to pass, Ananda, that someone will cause remorse to Cunda the metalworker, saying: 'It is no gain to you, friend Cunda, but a loss, that it was from you the Tathagata took his last alms meal, and then came to his end.' Then, Ananda, the remorse of Cunda should be dispelled after this manner: 'It is a gain to you, friend Cunda, a blessing that the Tathagata took his last alms meal from you, and then came to his end. For, friend, face to face with the Blessed One I have heard and learned: "There are two offerings of food which are of equal fruition, of equal outcome, exceeding in grandeur the fruition and result of any other offerings of food. Which two? The one partaken of by the Tathagata before becoming fully enlightened in unsurpassed, supreme Enlightenment; and the one partaken of by the Tathagata before passing into the state of Nibbana in which no element of clinging remains. By his deed the worthy Cunda has accumulated merit which makes for long life, beauty, well being, glory, heavenly rebirth, and sovereignty." Thus, Ananda, the remorse of Cunda the metalworker should be dispelled."

57. Then the Blessed One, understanding that matter, breathed forth the solemn utterance:

“Dadato puññaṃ pavaḍḍhati,
Saṃyamato veraṃ na cīyati;
Kusalo ca jahāti pāpakaṃ,
Rāgadosamohakkhayā sanibbuto”ti.

佈^フ施^セ增^{ゾウ}功^ク德^{トク}
制^{セイ}心^{シン}不^フ積^{セキ}恨^{オン}
善^{ゼン}人^{ニン}捨^セ諸^{シュ}惡^{アク}
滅^{メツ}盡^{ジン}貪^{カン}瞋^{シン}痴^チ
彼^ヘ定^{テイ}證^{ゼウ}涅槃^{ニハツ}

*Who gives, his virtues shall increase; Who is self-curbed, no hatred bears; Whoso is skilled in virtue,
evil shuns, And by the rooting out of lust and hate And all delusion, comes to be at peace.*

Catuttho bhāṇavāro.

[56~67] 第四誦品結束

第五誦品 拘尸那羅

Part Five: At Kusinara [68~85]

～記佛在拘尸那羅城外，金輪河邊，娑羅林行將涅槃之事～

第一品 ☆ 娑羅雙樹

Yamakasālā / Last Place of Rest [68~69]

〔第六十八卷 ㊦〕 198. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusinārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusinārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkami. Upasaṅkamtvā āyasmantaṃ ānandaṃ āmantesi – “iṅha me tvam, ānanda, antarena yamakasālānaṃ uttarasīsaṃ mañcakaṃ paññapehi, kilantosmi, ānanda, nipajjissāmī”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsaṃ mañcakaṃ paññapesi. Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno.

爾時，世尊告尊者阿難曰：

「然，阿難！我等往赴金輪河之彼岸，拘尸那羅末羅族之怨跋單娑羅林。」

尊者阿難應諾世尊：「唯然，世尊。」爾時，世尊與大比丘眾俱，往赴金輪河之彼岸，拘尸那羅末羅族之怨跋單娑羅林。至已，世尊言尊者阿難曰：

「阿難！汝為我敷床座於娑羅雙樹間，其頭向北。阿難！我甚疲倦，我欲偃臥。」

尊者阿難應諾世尊：「唯然，世尊。」則遂於娑羅雙樹間敷設床座，其頭向北。

爾時，世尊足與拼疊，右脅而作獅子偃臥，正念正知而住。

1. Then the Blessed One addressed the Venerable Ananda, saying: "Come, Ananda, let us cross to the farther bank of the Hiraññavati, and go to the Mallas' Sala Grove, in the vicinity of Kusinara."

"So be it, Lord."

2. And the Blessed One, together with a large company of bhikkhus, went to the further bank of the river Hiraññavati, to the Sala Grove of the Mallas, in the vicinity of Kusinara. And there he spoke to the Venerable Ananda, saying:

3. "Please, Ananda, prepare for me a couch between the twin sala trees, with the head to the north. I am weary, Ananda, and want to lie down."

"So be it, Lord." And the Venerable Ananda did as the Blessed One asked him to do.

Then the Blessed One lay down on his right side, in the lion's posture, resting one foot upon the other, and so disposed himself, mindfully and clearly comprehending.

Tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphehi. Te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya. Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.

爾時，娑羅雙樹忽開非時花，花朵滿開，其花為供養如來，紛散、續落於如來身上；天亦從虛空降下曼陀羅華，為供養如來，紛散、續落於如來身上；天又從虛空降下栴檀香末，為供養如來，紛散、續落於如來身上；天上之樂管為供養如來，鳴奏於虛空；天上之歌為供養如來，亦演唱於虛空。

4. At that time the twin sala trees broke out in full bloom, though it was not the season of flowering. And the blossoms rained upon the body of the Tathagata and dropped and scattered and were strewn upon it in worship of the Tathagata. And celestial mandarava flowers and heavenly sandalwood powder from the sky rained down upon the body of the Tathagata, and dropped and scattered and were strewn upon it in worship of the Tathagata. And the sound of heavenly voices and heavenly instruments made music in the air out of reverence for the Tathagata.

〔第六十九卷 ㊦〕 199. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi –
 "sabbaphāliphullā kho, ānanda, yamakasālā akālapupphehi. Te tathāgatassa sarīraṃ okiranti
 ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi mandāravapupphāni antalikkhā
 papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.
 Dibbānipi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti
 abhippakiranti tathāgatassa pūjāya. Dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya.
 Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya. Na kho, ānanda, ettāvatā tathāgato
 sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā. Yo kho, ānanda, bhikkhu vā
 bhikkhunī vā upāsako vā upāsikā vā dhammānudhammappaṭipanno viharati sāmīcippaṭipanno
 anudhammacārī, so tathāgataṃ sakkaroti garuṃ karoti māneti pūjeti apaciyati [idaṃ padaṃ
 sīsyāipotthakesu na dissati], paramāya pūjāya. Tasmātiḥānanda,
 dhammānudhammappaṭipannā viharissāma sāmīcippaṭipannā anudhammacārinoti. Evañhi vo,
 ānanda, sikkhitabban"ti.

爾時，世尊，告尊者阿難曰：

「阿難！娑羅雙樹忽開，非時花，其花滿開，
 而為供養如來，紛散、續落於如來身上；
 天亦從虛空降下曼陀羅華，為供養如來，
 紛散、續落於如來身上；天又從虛空降下
 栴檀香末，為供養如來，紛散、續落於如來
 身上；天上之樂管為供養如來，鳴奏於
 虛空；天上之歌為供養如來，亦演唱於
 虛空。阿難！如此對如來並非適宜之尊敬
 供養。阿難！若比丘、比丘尼、優婆塞、
 優婆夷，凡大小之行，皆以法隨法而住，
 持身正直，隨戒、法而行者，則是對如來
 最上之尊敬供養。然者，阿難！『法隨法
 而住，應持身正直，隨戒、法而行。』如是，
 阿難！應當學。」

5. And the Blessed One spoke to the Venerable Ananda, saying: "Ananda, the twin sala trees are in full bloom, though it is not the season of flowering. And the blossoms rain upon the body of the Tathagata and drop and scatter and are strewn upon it in worship of the Tathagata. And celestial coral flowers and heavenly sandalwood powder from the sky rain down upon the body of the Tathagata, and drop and scatter and are strewn upon it in worship of the Tathagata. And the sound of heavenly voices and heavenly instruments makes music in the air out of reverence for the Tathagata.

6. Yet it is not thus, Ananda, that the Tathagata is respected, venerated, esteemed, worshipped, and honored in the highest degree. But, Ananda, whatever bhikkhu or bhikkhuni, layman or laywoman, abides by the Dhamma, lives uprightly in the Dhamma, walks in the way of the Dhamma, it is by such a one that the Tathagata is respected, venerated, esteemed, worshipped, and honored in the highest degree. Therefore, Ananda, thus should you train yourselves: 'We shall abide by the Dhamma, live uprightly in the Dhamma, walk in the way of the Dhamma.'"

第二品 ☆ 諸天悲傷

Upavāṇatthero / The Grief of the Gods [70~71]

〔第七十卷 ㊟〕 200. Tena kho pana samayena āyasmā upavāṇo bhagavato purato ṭhito hoti bhagavantam bijayamāno. Atha kho bhagavā āyasmantam upavāṇam apasāresi – “apehi, bhikkhu, mā me purato aṭṭhāsī”ti. Atha kho āyasmato ānandassa etadahosi – “ayaṃ kho āyasmā upavāṇo dīgharattam bhagavato upaṭṭhāko santikāvacaro samīpacārī. Atha ca pana bhagavā pacchime kāle āyasmantam upavāṇam apasāreti – ‘apehi bhikkhu, mā me purato aṭṭhāsī’ti. Ko nu kho hetu, ko paccayo, yaṃ bhagavā āyasmantam upavāṇam apasāreti – ‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti? Atha kho āyasmā ānando bhagavantam etadavoca – “ayaṃ, bhante, āyasmā upavāṇo dīgharattam bhagavato upaṭṭhāko santikāvacaro samīpacārī. Atha ca pana bhagavā pacchime kāle āyasmantam upavāṇam apasāreti – ‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti. Ko nu kho, bhante, hetu, ko paccayo, yaṃ bhagavā āyasmantam upavāṇam apasāreti – ‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti? “Yebhuyyena, ānanda, dasasu lokadhātūsu devatā sannipatitā tathāgataṃ dassanāya. Yāvatā, ānanda, kusinārā upavattanam mallānam sālavanam samantato dvādasa yojanāni, natthi so padeso vālaggakoṭinitudanamattopi mahesakkhāhi devatāhi apphuṭo. Devatā, ānanda, ujjhāyanti – ‘dūrā ca vatamha āgatā tathāgataṃ dassanāya. Kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā. Ajjeva rattiyā pacchime yāme tathāgatassa parinibbānam bhavissati. Ayañca mahesakkho bhikkhu bhagavato purato ṭhito ovārento, na mayaṃ labhāma pacchime kāle tathāgataṃ dassanāyā”ti.

爾時，尊者優波摩那，立於世尊前，以扇搗世尊。世尊令尊者優波摩那曰：「比丘！去，勿立我前。」

時，尊者阿難如是思惟：「此尊者優波摩那長久以來，親奉持、常近侍世尊，然，今世尊將涅槃，不悅尊者優波摩那：『比丘！去，勿立我前，』是何因何緣，世尊不悅優波摩那而言：『比丘！去，勿立我前』耶？」

爾時，尊者阿難如是白世尊曰：

「世尊！尊者優波摩那，長久以來，親奉持、常近侍世尊。然，今世尊將涅槃而不悅尊者優波摩那：『比丘！去，勿立我前，』

前カ。』何カ因ラ何カ緣ハ，世ハ尊ハ不レ悅セ尊ハ者セ優ハ波ハ摩ハ那ハ而ル言フ：『比ハ丘ハ！去ハ，勿レ立カ我ハ前カ』耶セ？」

「阿ハ難ハ！十ハ方ハ世ハ界ハ眾ハ多ハ諸ハ天ハ雲ハ集ハ來ハ瞻ハ仰ハ如ハ來ハ。阿ハ難ハ！拘ハ尸ハ那ハ羅ハ末ハ羅ハ族ハ之ハ怒ハ跋ハ單ハ娑ハ羅ハ林ハ，周ハ園ハ十ハ二ハ由ハ旬ハ間ハ，無レ容ハ一ハ毫ハ毛ハ端ハ，皆ハ為ハ大ハ威ハ神ハ力ハ之ハ諸ハ天ハ佔ハ據ハ。阿ハ難ハ！此ハ諸ハ天ハ埋ハ怨ハ：『我ハ等ハ從ハ遙ハ遠ハ來ハ瞻ハ望ハ如ハ來ハ，阿ハ羅ハ漢ハ、獨ハ覺ハ自ハ現ハ證ハ、平ハ等ハ正ハ覺ハ者ハ、如ハ來ハ之ハ出ハ現ハ於ハ世ハ是ハ甚ハ稀ハ有ハ。於ハ今ハ日ハ之ハ夜ハ最ハ後ハ更ハ，如ハ來ハ將ハ般ハ涅槃ハ。然ハ，此ハ位ハ有ハ大ハ威ハ神ハ力ハ之ハ比ハ丘ハ，遮ハ蔽ハ立ハ於ハ世ハ尊ハ之ハ前ハ，我ハ等ハ於ハ最ハ後ハ更ハ涅槃ハ之ハ時ハ，不レ得ハ瞻ハ仰ハ如ハ來ハ。』阿ハ難ハ！諸ハ天ハ如ハ是ハ埋ハ怨ハ。」

7. At that time the Venerable Upavana was standing before the Blessed One, fanning him. And the Blessed One rebuked him, saying: "Move aside, bhikkhu, do not stand in front of me."

8. And to the Venerable Ananda came the thought: "This Venerable Upavana has been in attendance on the Blessed One for a long time, closely associating with him and serving him. Yet now, right at the end, the Blessed One rebukes him. What now could be the reason, what the cause for the Blessed One to rebuke the Venerable Upavana, saying: 'Move aside, bhikkhu, do not stand in front of me'?"

9-10. And the Venerable Ananda told his thought to the Blessed One. The Blessed One said: "Throughout the tenfold world-system, Ananda, there are hardly any of the deities that have not gathered together to look upon the Tathagata. For a distance of twelve yojanas around the Sala Grove of the Mallas in the vicinity of Kusinara there is not a spot that could be pricked with the tip of a hair that is not filled with powerful deities. And these deities, Ananda, are complaining: 'From afar have we come to look upon the Tathagata. For rare in the world is the arising of Tathagatas, Arahants, Fully Enlightened Ones. And this day, in the last watch of the night, the Tathagata's Parinibbana will come about. But this bhikkhu of great powers has placed himself right in front of the Blessed One, concealing him, so that now, at the very end, we are prevented from looking upon him.' Thus, Ananda, the deities complain."

〔第七十一卷 ㊟〕 201. "Kathambhūtā pana, bhante, bhagavā devatā manasikarotī"ti [manasi karontīti (syā. ka.)]? "Santānanda, devatā ākāse pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇāpātāṃ papatanti [chinnaṇāpādāṃviya papatanti (syā.)], āvaṭṭanti, vivaṭṭanti – 'atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhum [cakkhumā (syā. ka.)] loka antaradhamāyissatī"ti.

「然^母，世^尊！世^尊認^母為^父彼^等是^父如^母何^狀態^之諸^天耶[？]」

「阿^難！於^虛空^界之^諸天[，]有^地上^之俗^念者[，]即^散髮^而哭[，]或^伸臂^而哭[，]或^如破^碎巖^石展^轉於^地上^而哭[，]言[：]『世^尊之^般涅^槃何^其速[！]善^逝之^般涅^槃何^其速[！]世^間之^眼目^隱蔽^何其^速！』」

11. "Of what kind of deities, Lord, is the Blessed One aware?"

12-13. "There are deities, Ananda, in space ...

"Santānanda, devatā pathaviyaṃ pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇāpātāṃ papatanti, āvaṭṭanti, vivaṭṭanti – 'atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhum loka antaradhamāyissatī"ti.

「阿^難！於^地上^之諸^天，有^俗念^者，亦^散髮^而哭[，]或^伸臂^而哭[，]或^如破^碎巖^石展^轉於^地上^而哭[，]言[：]『如^來之^般涅^槃何^其速[！]善^逝之^般涅^槃何^其速[！]世^間之^眼目^隱蔽^何其^速！』」

... and on earth, who are earthly-minded; with dishevelled hair they weep, with uplifted arms they weep; flinging themselves on the ground, they roll from side to side, lamenting: 'Too soon has the Blessed One come to his Parinibbana! Too soon has the Happy One come to his Parinibbana! Too soon will the Eye of the World vanish from sight!'

"Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāseṇti – 'aniccā saṅkhārā, taṃ kutettha labbhā'"ti.

「彼離欲愛盡之諸天，即正念正知，自攝忍受，言：『諸行無常，不如是者，如何可得！』」

14. "But those deities who are freed from passion, mindful and comprehending, reflect in this way: 'Impermanent are all compounded things. How could this be otherwise?'"

第三品 ☆ 增益善心

Ananda's Concern [72]

〔第七十二卷 ㊦〕 202. "Pubbe, bhante, disāsu vassaṃ vutthā [vassaṃvutthā (sī. syā. kaṃ. pī.)] bhikkhū āgacchanti tathāgataṃ dassanāya. Te mayaṃ labhāma manobhāvanīye bhikkhū dassanāya, labhāma payirupāsanāya. Bhagavato pana mayaṃ, bhante, accayena na labhissāma manobhāvanīye bhikkhū dassanāya, na labhissāma payirupāsanāyā"ti.

「世尊！過去於諸地方住雨安居後，諸比丘皆來瞻見如來，我等得招待、得見，增益善心之諸長老，使晤見敬候世尊。然，世尊般涅槃後，我等不能招待、不能見，增益善心之諸長老，使晤見敬候世尊。」

15. "Formerly, Lord, on leaving their quarters after the rains, the bhikkhus would set forth to see the Tathagata, and to us there was the gain and benefit of receiving and associating with those very revered bhikkhus who came to have audience with the Blessed One and to wait upon him. But, Lord, after the Blessed One has gone, we shall no longer have that gain and benefit."

第四品 ☆ 四處聖地

Catusaṃvejanīyaṭṭhānāni / Four Places of Pilgrimage [72]

“Cattārimāni, ānanda, saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni. Katamāni cattāri? ‘Idha tathāgato jāto’ti, ānanda, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ. ‘Idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho’ti, ānanda, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ. ‘Idha tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ’ti, ānanda, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ. ‘Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ti, ānanda, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ. Imāni kho, ānanda, cattāri saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni.

「阿難！此有四處，乃具有信心仰之心之善男子，瞻禮尊敬之處。四者何耶？阿難！具有信心仰之心之善男子於此云：『如來是在此處出生。』是應瞻禮尊敬之處。

阿難！具尊敬之處。

阿難！具有信心仰之心之善男子於此云：『如來是在此處轉無上法輪。』是應有信心的善男子於此云：『如來是在此處成正覺。』是應瞻禮瞻禮尊敬之處。

阿難！具有信心仰之心之善男子於此云：『如來是在此處般涅槃。』是應瞻禮尊敬之處。

阿難！此等四處是有信心仰之心之善男子應瞻禮尊敬之處。

16. "There are four places, Ananda, that a pious person should visit and look upon with feelings of reverence. What are the four?

17. 'Here the Tathagata was born!' This, Ananda, is a place that a pious person should visit and look upon with feelings of reverence.

18. 'Here the Tathagata became fully enlightened in unsurpassed, supreme Enlightenment!' This, Ananda, is a place that a pious person should visit and look upon with feelings of reverence.

19. 'Here the Tathagata set rolling the unexcelled Wheel of the Dhamma!' This, Ananda, is a place that a pious person should visit and look upon with feelings of reverence.

20. 'Here the Tathagata passed away into the state of Nibbana in which no element of clinging remains!' This, Ananda, is a place that a pious person should visit and look upon with feelings of reverence.

21. These, Ananda, are the four places that a pious person should visit and look upon with feelings of reverence.

Āgamissanti kho, ānanda, saddhā bhikkhū bhikkhuniyo upāsakā upāsikāyo – 'idha tathāgato jāto'tipi, 'idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho'tipi, 'idha tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ'tipi, 'idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto'tipi. Ye hi keci, ānanda, cetiyacārikaṃ āhiṇḍantā pasannacittā kālaṅkarissanti, sabbe te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissanti'ti.

阿難！具有信心仰之心之比丘丘、比丘尼、優婆塞、優婆夷應往赴朝禮：『此是如來出生之處，』『此是如來成正等覺之處，』『此是如來轉無上法輪之處，』『此是如來般涅槃之處。』

阿難！具有信心仰之心之善男子，朝禮恭敬此等聖跡，凡身滅死後，當生於善處天界。」

And truly there will come to these places, Ananda, pious bhikkhus and bhikkhunis, laymen and laywomen, reflecting: 'Here the Tathagata was born! Here the Tathagata became fully enlightened in unsurpassed, supreme Enlightenment! Here the Tathagata set rolling the unexcelled Wheel of the Dhamma! Here the Tathagata passed away into the state of Nibbana in which no element of clinging remains!'

22. And whoever, Ananda, should die on such a pilgrimage with his heart established in faith, at the breaking up of the body, after death, will be reborn in a realm of heavenly happiness."

第五品 ☆ 阿難提問

Ānandapucchākathā [73~75]

〔第七十三卷 ㊦〕 203. "Kathaṃ mayaṃ, bhante, mātugāme paṭipajjāmā"ti? "Adassanaṃ, ānandā"ti. "Dassane, bhagavā, sati kathaṃ paṭipajjitabban"ti? "Anālāpo, ānandā"ti. "Ālapantena pana, bhante, kathaṃ paṭipajjitabban"ti? "Sati, ānanda, upaṭṭhāpetabbā"ti.

「世尊！我等對於婦女，應如何自處？」

「阿難！勿見婦女。」

「世尊！若見了，應如何自處？」

「阿難！勿與交談。」

「世尊！若對我等攀談時，應如何自處？」

「阿難！是時當自警戒。」

23. Then the Venerable Ananda said to the Blessed One: "How, Lord, should we conduct ourselves towards women?"

"Do not see them, Ananda."

"But, Lord, if we do see them?"

"Do not speak, Ananda."

"But, Lord, if they should speak to us?"

"Then, Ananda, you should establish mindfulness."

〔第七十四卷 ㊟〕 204. "Kathaṃ mayaṃ, bhante, tathāgatassa sarīre paṭipajjāma"ti?
 "Abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāya. Ingha tumhe, ānanda, sāratthe
 ghaṭṭatha anuyuñjatha [sadatthe anuyuñjatha (sī. syā.), sadatthaṃ anuyuñjatha (pī.), sāratthe
 anuyuñjatha (ka.)], sāratthe appamattā ātāpino pahitattā viharatha. Santānanda,
 khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatiṇḍitāpi tathāgate abhippasannā, te
 tathāgatassa sarīrapūjaṃ karissanti"ti.

「世尊！我等對如來之遺體，應如何處理耶？」

「阿難！汝等對於供養如來之遺體，不必煩慮。然，阿難！當自最善之勞力、善修、當自精勤不放逸，精專而住。阿難！對如來懷有信心仰心之刹帝利、婆羅門、居士之智慧者，彼等當供養如來之遺體。」

24. Then the Venerable Ananda said: "How should we act, Lord, respecting the body of the Tathagata?"

"Do not hinder yourselves, Ananda, to honor the body of the Tathagata. Rather you should strive, Ananda, and be zealous on your own behalf, for your own good. Unflinchingly, ardently, and resolutely you should apply yourselves to your own good. For there are, Ananda, wise nobles, wise brahmins, and wise householders who are devoted to the Tathagata, and it is they who will render the honor to the body of the Tathagata."

〔第七十五卷 ㊟〕 205. "Kathaṃ pana, bhante, tathāgatassa sarīre paṭipajjitabban"ti? "Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabban"ti. "Kathaṃ pana, bhante, rañño cakkavattissa sarīre paṭipajjanti"ti? "Rañño, ānanda, cakkavattissa sarīraṃ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti. Etenupāyena pañcahi yugasatehi rañño cakkavattissa sarīraṃ [sarīre (syā. ka.)] veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā rañño cakkavattissa sarīraṃ jhāpenti. Cātumahāpathe [cātummahāpathe (sī. syā. kaṃ. pī.)] rañño cakkavattissa thūpaṃ karonti. Evaṃ kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti. Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabbaṃ. Cātumahāpathe tathāgatassa thūpo kātabbo. Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ [vaṇṇakaṃ (sī. pī.)] vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti tesāṃ taṃ bhavissati dīgharattaṃ hitāya sukhāya.

「然^呂，世^ハ尊^ヲ！應^ニ如^ク何^ニ處^ニ理^カ如^ク來^カ之^ニ遺^ニ體^ニ耶^セ？」

「阿^ヲ難^ヲ！如^ク處^ニ理^カ轉^ニ輪^ヲ王^ノ之^ニ遺^ニ體^ニ；應^ニ如^ク是^ハ處^ニ理^カ如^ク來^カ之^ニ遺^ニ體^ニ。」

「然^呂，世^ハ尊^ヲ，對^ス轉^ニ輪^ヲ王^ノ之^ニ遺^ニ體^ニ是^ハ如^ク何^ニ處^ニ理^カ耶^セ？」

「阿^ヲ難^ヲ！彼^ノ等^ノ以^テ新^ニ布^ヲ包^ム纏^ム轉^ニ輪^ヲ王^ノ之^ニ遺^ニ體^ニ。新^ニ布^ヲ包^ム已^ニ，再^テ用^ム真^ニ新^ニ之^ニ麻^ヲ布^ヲ包^ム，真^ニ新^ニ麻^ヲ布^ヲ包^ム已^ニ，再^テ用^ム新^ニ布^ヲ包^ム之^ニ，如^ク此^ノ一^ニ重^ニ一^ニ重^ニ包^ム至^ニ五^ノ百^ノ重^ニ為^ス止^ニ。然^ル後^ニ置^ク於^ニ有^ニ油^ニ之^ニ金^ヲ棺^ヲ，再^テ蓋^ス外^ニ重^ニ之^ニ金^ヲ棺^ヲ，再^テ堆^ク上^ニ諸^ノ香^ヲ積^ム，火^ヲ葬^ス轉^ニ輪^ヲ王^ノ之^ニ遺^ニ體^ニ，而^ル於^ニ大^ニ四^ノ衢^ノ道^ニ，建^ス造^ス轉^ニ輪^ヲ王^ノ塔^ヲ。阿^ヲ難^ヲ！如^ク是^ハ處^ニ理^カ轉^ニ輪^ヲ王^ノ遺^ニ體^ニ之^ニ法^ニ。」

阿^ヲ難^ヲ！如^ク處^ニ理^カ轉^ニ輪^ヲ王^ノ之^ニ遺^ニ體^ニ，亦^ニ應^ニ如^ク此^ノ來^カ處^ニ理^カ如^ク來^カ之^ニ遺^ニ體^ニ，而^ル於^ニ四^ノ大^ノ衢^ノ道^ニ，建^ス造^ス如^ク來^カ之^ニ塔^ヲ。若^シ有^ニ人^ノ於^ニ彼^ノ處^ニ供^ス養^ス華^ヲ、香^ヲ、圖^ヲ繪^ス及^ニ禮^ス拜^ス者^ノ，當^ニ長^ニ久^ニ獲^ス得^ス利^ヲ益^ヲ、安^ニ樂^ヲ。

25. Then the Venerable Ananda said: "But how, Lord, should they act respecting the body of the Tathagata?"

"After the same manner, Ananda, as towards the body of a universal monarch."

"But how, Lord, do they act respecting the body of a universal monarch?"

26. *"The body of a universal monarch, Ananda, is first wrapped round with new linen, and then with teased cotton wool, and so it is done up to five hundred layers of linen and five hundred of cotton wool. When that is done, the body of the universal monarch is placed in an iron oil vessel, which is enclosed in another iron vessel, a funeral pyre is built of all kinds of perfumed woods, and so the body of the universal monarch is burned; and at a crossroads a stupa is raised for the universal monarch. So it is done, Ananda, with the body of a universal monarch. And even, Ananda, as with the body of a universal monarch, so should it be done with the body of the Tathagata; and at a crossroads also a stupa should be raised for the Tathagata. And whosoever shall bring to that place garlands or incense or sandalpaste, or pay reverence, and whose mind becomes calm there — it will be to his well being and happiness for a long time.*

第六品 ☆ 四種聖塔

Thūpārahapuggalo [76]

〔第七十六卷 ㊟〕 206. "Cattārome, ānanda, thūpārahā. Katame cattāro? Tathāgato araham sammāsambuddho thūpāraho, paccekasambuddho thūpāraho, tathāgatassa sāvako thūpāraho, rājā cakkavattī [cakkavatti (syā. ka.)] thūpārahoti.

阿難！此有四種人，應該值得為之造塔。
四者何耶？

如來、阿羅漢、獨覺自現證、平等正覺者
應值得造塔；辟支佛應值得造塔；如來之
聲聞弟子應值得造塔；轉輪王應值得造塔。

27. *There are four persons, Ananda, who are worthy of a stupa. Who are those four? A Tathagata, an Arahant, a Fully Enlightened One is worthy of a stupa; so also is a Paccekabuddha, and a disciple of a Tathagata, and a universal monarch.*

"Kiñcānanda, atthavasam paṭicca tathāgato araham sammāsambuddho thūpāraho? 'Ayaṃ tassa bhagavato arahato sammāsambuddhassa thūpo'ti, ānanda, bahujanā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paramaṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavasam paṭicca tathāgato araham sammāsambuddho thūpāraho.

阿難！云何理由如來、阿羅漢、獨覺自現證、平等正覺者值得造塔耶？若人思念：

『此是彼世尊、阿羅漢、獨覺自現證、平等正覺者之塔』者，阿難！則可使甚多之大眾，內心清淨。彼等於其處既得內心清淨，於身壞命終之後，能生於善趣、天界。阿難！因此理由如來、阿羅漢、獨覺自現證、平等正覺者值得造塔。

28-31. *"And why, Ananda, is a Tathagata, an Arahant, a Fully Enlightened One worthy of a stupa? Because, Ananda, at the thought: 'This is the stupa of that Blessed One, Arahant, Fully Enlightened One!' the hearts of many people will be calmed and made happy; and so calmed and with their minds established in faith therein, at the breaking up of the body, after death, they will be reborn in a realm of heavenly happiness.*

Kiñcānanda, atthavasam paṭicca paccekasambuddho thūpāraho? 'Ayaṃ tassa bhagavato paccekasambuddhassa thūpo'ti, ānanda, bahujaṇā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavasam paṭicca paccekasambuddho thūpāraho.

復次，阿難！云何理由辟支佛值得造塔耶？若人思念：『此是彼辟支佛之塔』者，阿難！則可使甚多之大眾，內心清淨。彼等於其處既得內心清淨，於身壞命終之後，能生於善趣、天界。阿難！因此理由辟支佛值得造塔。

... And so also at the thought: 'This is the stupa of that Paccekabuddha!' ...

Kiñcānanda, atthavasam paṭicca tathāgatassa sāvako thūpāraho? 'Ayaṃ tassa bhagavato arahato sammāsambuddhassa sāvakassa thūpo'ti ānanda, bahujaṇā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavasam paṭicca tathāgatassa sāvako thūpāraho.

復次，阿難！云何理由如來之聲聞弟子值得造塔耶？若人思念：『此是彼世尊、阿羅漢、獨覺自現證、平等正覺者之聲聞弟子塔』者，阿難！則可使甚多之大眾，內心清淨。彼等於其處既得內心清淨，於身壞命終之後，能生善趣、天界。阿難！因此理由如來之聲聞弟子值得造塔。

... or 'This is the stupa of a disciple of that Tathagata, Arahant, Fully Enlightened One!' ...

Kiñcānanda, atthavasam paṭicca rājā cakkavattī thūpāraho? 'Ayaṃ tassa dhammikassa dhammarañño thūpo'ti, ānanda, bahujaṇā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavasam paṭicca rājā cakkavattī thūpāraho. Ime kho, ānanda cattāro thūpārahā'ti.

復次，阿難！云何理由，轉輪王值得造塔耶？若人思念：『此是彼公平好法者轉輪王之塔』者，阿難！則可使甚多大眾，內心清淨，彼等於其處既得內心清淨，於身壞命終之後，能生善趣、天界。阿難！因此理由，轉輪王值得造塔。

阿難！此四種人，是值得為之造塔。」

... or 'This is the stupa of that righteous monarch who ruled according to Dhamma!' — the hearts of many people are calmed and made happy; and so calmed and with their minds established in faith therein, at the breaking up of the body, after death, they will be reborn in a realm of heavenly happiness. And it is because of this, Ananda, that these four persons are worthy of a stupa."

第七品 ☆ 阿難慟哭

Ananda's Grief [77]

〔第七十七卷 ㊟〕 207. Atha kho āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamāno atṭhāsi – “ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako”ti. Atha kho bhagavā bhikkhū āmantesi – “kahaṃ nu kho, bhikkhave, ānando”ti? “Eso, bhante, āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamāno tṭhito – ‘ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako’”ti. Atha kho bhagavā aññātaraṃ bhikkhuṃ āmantesi – “ehi tvam, bhikkhu, mama vacanena ānandaṃ āmantehi – ‘satthā taṃ, āvuso ānanda, āmantetī’”ti. “Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca – “satthā taṃ, āvuso ānanda, āmantetī”ti. “Evamāvuso”ti kho āyasmā ānando tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca – “alaṃ, ānanda, mā soci mā paridevi, nanu etaṃ, ānanda, mayā paṭikacceva akkhātaṃ – ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’; taṃ kutettha, ānanda, labbhā. Yaṃ taṃ jātaṃ bhūtaṃ saṅkhatam palokadhammaṃ, taṃ vata tathāgatassāpi sarīraṃ mā palujjī”ti netam tṭhānaṃ vijjati. Dīgharattaṃ kho te, ānanda, tathāgato paccupaṭṭhito mettena kāyakammena hitena sukkena advayena appamāṇena, mettena vacīkammena hitena sukkena advayena appamāṇena, mettena manokammena hitena sukkena advayena appamāṇena. Katapuññosi tvam, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo”ti.

於此，尊者阿難入精舍，閉鎖門栓，住立涕泣：「我今還學地，未得無學，而慈愍我之導師，將捨離我而般涅槃。」

爾時，世尊言諸比丘曰：「阿難在何處耶？」

「世尊！彼尊者阿難入精舍，閉鎖門栓，住立涕泣：『我今還在學地，未得無學，慈愍我之導師，將捨離我而般涅槃。』」

爾時，世尊告某比丘曰：「比丘！汝以我言往告阿難：『友，阿難！世尊喚汝。』」

彼比丘應諾世尊：「唯然，世尊。」彼比丘即往阿難之處，至已，如是告尊者阿難曰：「友！世尊喚汝。」

尊者阿難應諾彼比丘：「唯然，友！」「尊者阿難，即詣世尊之處，詣已，敬禮世尊，卻坐一面。」

爾時，世尊如是對坐於一面之尊者阿難曰：「止止，阿難！勿悲、勿慟哭。阿難！我往昔豈非如是告汝乎！諸法皆如此，凡一法之生起，則具破壞分離之必然性，要其不壞、不分離則無是處，近親者、可意者之別離亦復如是。阿難！長久以來，汝依慈愛、利行、安樂、真摯之無量身業；愛語、利行、安樂、真摯、無量之口業；慈善、利益、安樂、真摯、無量之意業近侍如來。阿難！汝當善為精勤，可速得漏盡。」

32. Then the Venerable Ananda went into the vihara and leaned against the doorpost and wept: "I am still but a learner, and still have to strive for my own perfection. But, alas, my Master, who was so compassionate towards me, is about to pass away!"

33. And the Blessed One spoke to the bhikkhus, saying: "Where, bhikkhus, is Ananda?"

"The Venerable Ananda, Lord, has gone into the vihara and there stands leaning against the door post and weeping: 'I am still but a learner, and still have to strive for my own perfection. But, alas, my Master, who was so compassionate towards me, is about to pass away!'"

34. Then the Blessed One asked a certain bhikkhu to bring the Venerable Ananda to him, saying: "Go, bhikkhu, and say to Ananda, 'Friend Ananda, the Master calls you.'"

"So be it, Lord." And that bhikkhu went and spoke to the Venerable Ananda as the Blessed One had asked him to. And the Venerable Ananda went to the Blessed One, bowed down to him, and sat down on one side.

35. Then the Blessed One spoke to the Venerable Ananda, saying: "Enough, Ananda! Do not grieve, do not lament! For have I not taught from the very beginning that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, compounded, and subject to decay, how can one say: 'May it not come to dissolution!?' There can be no such state of things. Now for a long time, Ananda, you have served the Tathagata with loving-kindness in deed, word, and thought, graciously, pleasantly, with a whole heart and beyond measure. Great good have you gathered, Ananda! Now you should put forth energy, and soon you too will be free from the taints."

第八品 ☆ 讚賞阿難

Ānandaacchariyadhammo / Praise of Ananda [78~79]

〔第七十八卷 ㊟〕 208. Atha kho bhagavā bhikkhū āmantesi – “yepi te, bhikkhave, ahesum atītamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upatṭhākā ahesum, seyyathāpi mayhaṃ ānando. Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upatṭhākā bhavissanti, seyyathāpi mayhaṃ ānando. Paṇḍito, bhikkhave, ānando; medhāvī, bhikkhave, ānando. Jānāti ‘ayaṃ kālo tathāgataṃ dassanāya upasaṅkamituṃ bhikkhūnaṃ, ayaṃ kālo bhikkhūnaṃ, ayaṃ kālo upāsakānaṃ, ayaṃ kālo upāsikānaṃ, ayaṃ kālo rañño rājamahāmattānaṃ titthiyānaṃ titthiyasāvakanān’ti.

爾時，世尊告諸比丘曰：

「諸比丘！於過去世有諸阿羅漢、獨覺自現證、平等正覺者，彼世尊等有殊勝忠誠之侍者，猶如對我之阿難。諸比丘！於未來世諸阿羅漢、獨覺自現證、平等正覺者，彼世尊等有殊勝忠誠之侍者，猶如對我之阿難。然，諸比丘！阿難是智慧者，如：

『諸比丘、比丘尼、優婆塞、優婆夷、國王、國王之大臣、外道及外道弟子於何時，最適宜觀見如來。』

36. Then the Blessed One addressed the bhikkhus, saying: "Bhikkhus, the Blessed Ones, Arahants, Fully Enlightened Ones of times past also had excellent and devoted attendant bhikkhus, such as I have in Ananda. And so also, bhikkhus, will the Blessed Ones, Arahants, Fully Enlightened Ones of times to come.

37. Capable and judicious is Ananda, bhikkhus, for he knows the proper time for bhikkhus to have audience with the Tathagata, and the time for bhikkhunis, the time for laymen and for laywomen; the time for kings and for ministers of state; the time for teachers of other sects and for their followers.

〔第七十九卷 ㊦〕 209. Cattārome, bhikkhave, acchariyā abbhutā dhammā [abbhutadhammā (syā. ka.)] ānande. Katame cattāro? Sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, bhikkhuparisā hoti, atha kho ānando tuṇhī hoti. Sace, bhikkhave, bhikkhunīparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, bhikkhunīparisā hoti, atha kho ānando tuṇhī hoti. Sace, bhikkhave, upāsakaparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, upāsakaparisā hoti, atha kho ānando tuṇhī hoti. Sace, bhikkhave, upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce, ānando, dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, upāsikāparisā hoti, atha kho ānando tuṇhī hoti. Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande.

諸比丘！阿難！有此四不可思議之稀有法。四者何耶？

諸比丘！若比丘眾，往訪阿難，彼等謁見已，則甚喜悅；若阿難為之說法，彼等對其所說之法，則甚喜悅；諸比丘！若阿難默然不語時，比丘眾則不滿足。

諸比丘！若比丘尼眾，往訪阿難，彼等謁見已，則甚喜悅；若阿難為之說法，彼等對其所說之法，則甚喜悅；諸比丘！若阿難默然不語時，比丘尼眾則不滿足。

諸比丘！若優婆塞眾，往訪阿難，彼等謁見已，則甚喜悅；若阿難為之說法，彼等對其所說之法，則甚喜悅；諸比丘！若阿難默然不語時，優婆塞眾則不滿足。

諸比丘！若優婆夷眾，往訪阿難，彼等謁見已，則甚喜悅；若阿難為之說法，彼等對其所說之法，則甚喜悅；諸比丘！若阿難默然不語時，優婆夷眾則不滿足。

38. In Ananda, bhikkhus, are to be found four rare and superlative qualities. What are the four? If, bhikkhus, a company of bhikkhus should go to see Ananda, they become joyful on seeing him; and if he then speaks to them of the Dhamma, they are made joyful by his discourse; and when he becomes silent, they are disappointed. So it is also when bhikkhunīs, laymen, or laywomen go to see Ananda: they become joyful on seeing him; and if he then speaks to them of the Dhamma, they are made joyful by his discourse; and when he becomes silent, they are disappointed.

Cattārome, bhikkhave, acchariyā abbhutā dhammā raññe cakkavattimhi. Katame cattāro? Sace, bhikkhave, khattiyāparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce rājā cakkavatti bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, khattiyāparisā hoti. Atha kho rājā cakkavatti tuṇhī hoti. Sace bhikkhave, brāhmaṇāparisā...pe... gahapatiparisā...pe... samaṇāparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce rājā cakkavatti bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, samaṇāparisā hoti, atha kho rājā cakkavatti tuṇhī hoti. Evameva kho, bhikkhave, cattārome acchariyā abbhutā dhammā ānande. Sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, bhikkhuparisā hoti. Atha kho ānando tuṇhī hoti. Sace, bhikkhave bhikkhunīparisā...pe... upāsakāparisā...pe... upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, upāsikāparisā hoti. Atha kho ānando tuṇhī hoti. Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande”ti.

諸比丘！轉輪王，亦有四不可思議之稀法。四者何耶？

諸比丘！若刹帝利眾，往訪轉輪王，彼等謁見已，則甚喜悅；若轉輪王為之說法，彼等對其所說之法，則甚喜悅；諸比丘！轉輪王默然不語時，刹帝利眾則不滿足。

諸比丘！若婆羅門眾，往訪轉輪王，彼等謁見已，則甚喜悅；若轉輪王為之說法，彼等對其所說之法，則甚喜悅；諸比丘！轉輪王默然不語時，婆羅門眾則不滿足。

諸比丘！若居士眾，往訪轉輪王，彼等謁見已，則甚喜悅；若轉輪王為之說法，彼等對其所說之法，則甚喜悅；諸比丘！轉輪王默然不語時，居士眾則不滿足。

諸比丘！若沙門眾，往訪轉輪王，彼等謁見已，則甚喜悅；若轉輪王為之說法，彼等對其所說之法，則甚喜悅；諸比丘！轉輪王默然不語時，沙門眾則不滿足。

如是，諸比丘！阿難！有此四不可思議之稀法。四者何耶？

諸比丘！若眾，往訪阿難，彼等謁見已，則甚喜悅；若阿難為之說法，彼等對其所說之法，則甚喜悅；諸比丘！若阿難默然不語時，比丘眾則不滿足。

諸比丘！若比丘尼眾，往訪阿難，彼等謁見已，則甚喜悅；若阿難為之說法，彼等對其所說之法，則甚喜悅；諸比丘！若阿難默然不語時，比丘尼眾則不滿足。

諸比丘！若優婆塞眾，往訪阿難，彼等謁見已，則甚喜悅；若阿難為之說法，彼等對其所說之法，則甚喜悅；諸比丘！若阿難默然不語時，優婆塞眾則不滿足。

諸比丘！若優婆夷眾，往訪阿難，彼等謁見已，則甚喜悅；若阿難為之說法，彼等對其所說之法，則甚喜悅；諸比丘！若阿難默然不語時，優婆夷眾則不滿足。

諸比丘！阿難有此四不可思議之稀有法。」

39. In a universal monarch, bhikkhus, are to be found four rare and superlative qualities. What are those four? If, bhikkhus, a company of nobles should go to see the universal monarch, they become joyful on seeing him; and if he then speaks, they are made joyful by his talk; and when he becomes silent, they are disappointed. So it is also when a company of brahmans, of householders, or of ascetics goes to see a universal monarch.

40. And in just the same way, bhikkhus, in Ananda are to be found these four rare and superlative qualities."

第九品 ☆ 選涅槃地

Mahāsudassanasuttadesanā / The Past Glory of Kusinara [80]

〔第八十卷 ㊟〕 210. Evaṃ vutte āyasmā ānando bhagavantam etadavoca – “mā, bhante, bhagavā imasmim̐ khuddakanagarake ujjaṅgalanagarake sākhānagarake parinibbāyi. Santi, bhante, aññāni mahānagarāni, seyyathidaṃ – campā rājagahaṃ sāvatthī sāketam̐ kosambī bārāṇasī; ettha bhagavā parinibbāyatu. Ettha bahū khattiyamahāsālā, brāhmaṇamahāsālā gahapatimahāsālā tathāgate abhippasannā. Te tathāgatassa sarīrapūjaṃ karissantī”ti “māhevaṃ, ānanda, avaca; māhevaṃ, ānanda, avaca – ‘khuddakanagarakaṃ ujjaṅgalanagarakaṃ sākhānagarakan’ti.

如是言已，尊者阿難如是以白世尊曰：

「世尊！請世尊不在此小都市、如竹藪荒廢之城市般涅槃。世尊！至其其他之大都城，猶如瞻婆城、王舍城、舍衛城、車城、憍賞彌城、波羅奈城等，請世尊於此中之一城市般涅槃，於其處有甚多刹帝利之大講堂、婆羅門之大講堂、居士之大講堂、皈依如來之弟子。彼當供養如來之遺體。」

「阿難！勿作如是言。阿難！勿言此是小都市、如竹藪荒廢之城市。」

41. When this had been said, the Venerable Ananda spoke to the Blessed One, saying: "Let it not be, Lord, that the Blessed One should pass away in this mean place, this uncivilized township in the midst of the jungle, a mere outpost of the province. There are great cities, Lord, such as Campa, Rajagaha, Savatthi, Saketa, Kosambi, and Benares — let the Blessed One have his final passing away in one of those. For in those cities dwell many wealthy nobles and brahmins and householders who are devotees of the Tathagata, and they will render due honor to the remains of the Tathagata."

42. "Do not say that, Ananda! Do not say: 'This mean place, this uncivilized township in the midst of the jungle, a mere outpost of the province.'

Bhūtapubbam, ānanda, rājā mahāsudassano nāma ahosi cakkavattī dhammiko dhammarājā cāturato vijitāvī janappadatthāvariyaappatto sattaratanasamannāgato. Rañño, ānanda, mahāsudassanassa ayam kusinārā kusāvatī nāma rājadhānī ahosi, puratthimena ca pacchimena ca dvādasayojanāni āyāmena; uttarena ca dakkhiṇena ca sattayojanāni vitthārena. Kusāvatī, ānanda, rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca. Seyyathāpi, ānanda, devānaṃ ālakamandā nāma rājadhānī iddhā ceva hoti phītā ca bahujanā ca ākiṇṇayakkhā ca subhikkhā ca; evameva kho, ānanda, kusāvatī rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca. Kusāvatī, ānanda, rājadhānī dasahi saddehi avittā ahosi divā ceva rattiñca, seyyathidaṃ – hatthisaddena assasaddena rathasaddena bherisaddena mudiṅgasaddena viṇāsaddena gītasaddena saṅkhasaddena sammāsaddena pāṇitālasaddena 'asnātha pivatha khādathā'ti dasamena saddena.

阿難！往昔有名為大善見王，彼是正直好法之轉輪王，具足七寶，征服四邊，安寧人民。阿難！此拘尸那羅，乃大善見王之名為拘舍婆提王都，其王都東西為十二由旬，南北為七由旬。

阿難！此拘舍婆提王都，甚為繁榮、富裕、人民甚多、庶民匯集，又有豐裕之食物。阿難！猶如諸天之名為阿拉加曼陀王城之繁榮、富裕、人民甚多、庶民匯集，又有豐裕之食物。

阿難！天神甚歡喜此拘舍婆提王都，晝夜充滿十種聲音，猶如象聲、馬聲、兵車聲、大鼓聲、鼓聲、琵琶聲、歌謠聲、跋聲、小鐃聲、及第十『食！飲！歌！』之聲。

In times long past, Ananda, there was a king by the name of Maha Sudassana, who was a universal monarch, a king of righteousness, a conqueror of the four quarters of the earth, whose realm was established in security, and who was endowed with the seven jewels. And that King Maha Sudassana, Ananda, had his royal residence here at Kusinara, which was then called Kusavati, and it extended twelve yojanas from east to west, and seven from north to south.

43. And mighty, Ananda, was Kusavati, the capital, prosperous and well populated, much frequented by people, and abundantly provided with food. Just as the royal residence of the deities, Alakamanda, is mighty, prosperous, and well populated, much frequented by deities and abundantly provided with food, so was the royal capital of Kusavati.

44. Kusavati, Ananda, resounded unceasingly day and night with ten sounds — the trumpeting of elephants, the neighing of horses, the rattling of chariots, the beating of drums and tabours, music and song, cheers, the clapping of hands, and cries of 'Eat, drink, and be merry!'

"Gaccha tvaṃ, ānanda, kusināraṃ pavisitvā kosinārakānaṃ mallānaṃ ārocehi – 'ajja kho, vāsetṭhā, rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati. Abhikkamatha vāsetṭhā, abhikkamatha vāsetṭhā. Mā pacchā vippaṭisārino ahuvattha – amhākañca no gāmakkhette tathāgatassa parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā"^{ti}. "Evaṃ, bhante"^{ti} kho āyasmā ānando bhagavato paṭissutvā nivāsetvā pattacīvaramādāya attadutiyo kusināraṃ pāvisi.

阿難！汝往告拘尸那羅之末羅族等曰：

『瓦世達等！今夜最後更，如來當般涅槃。
瓦世達等！勿後來而後悔：「如來於我等
村落之土地般涅槃，而我等不能得見如來
於最後更！」』。

尊者阿難應諾世尊：「唯然，世尊。」阿難
難則整下衣，持鉢、衣，以一比丘為伴，
而往拘尸那羅。

45. Go now, Ananda, to Kusinara and announce to the Mallas: 'Today, Vasetthas, in the last watch of the night, the Tathagata's Parinibbana will take place. Approach, O Vasetthas, draw near! Do not be remorseful later at the thought: "In our township it was that the Tathagata's Parinibbana took place, but we failed to see him at the end!"'

"So be it, Lord." And the Venerable Ananda prepared himself, and taking bowl and robe, went with a companion to Kusinara.

第十品 ☆ 末羅哀悼

Mallānaṃ vandanā / Lamentation of the Mallas [81]

〔第八十一卷 ㊦〕 211. Tena kho pana samayena kosinārakā mallā sandhāgāre [santhāgāre (sī. syā. pī.)] sannipatitā honti kenacideva karaṇīyena. Atha kho āyasmā ānando yena kosinārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamitvā kosinārakānaṃ mallānaṃ ārocesi – “ajja kho, vāsetṭhā, rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati. Abhikkamatha vāsetṭhā abhikkamatha vāsetṭhā. Mā pacchā vippaṭisārino ahuvattha – ‘amhākañca no gāmakkhette tathāgatassa parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā”ti. Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhāsamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇṇaṃ papatanti, āvaṭṭanti vivaṭṭanti – ‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhuṃ loke antaradhāyissati”ti. Atha kho mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhāsamappitā yena upavattanaṃ mallānaṃ sālavanaṃ yenāyasmā ānando tenupasaṅkamiṃsu. Atha kho āyasmato ānandassa etadahosi – “sace kho ahaṃ kosinārake malle ekamekaṃ bhagavantaṃ vandāpeṣāmi, avandito bhagavā kosinārakehi mallehi bhavissati, athāyaṃ ratti vibhāyissati. Yaṃnūnāhaṃ kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpeyyaṃ – ‘itthannāmo, bhante, mallo saputto sabhariyo sapariso sāmacco bhagavato pāde sirasā vandatī”ti. Atha kho āyasmā ānando kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpesi – ‘itthannāmo, bhante, mallo saputto sabhariyo sapariso sāmacco bhagavato pāde sirasā vandatī”ti. Atha kho āyasmā ānando etena upāyena paṭhameneva yāmena kosinārake malle bhagavantaṃ vandāpesi.

爾時，拘尸那羅之末羅族人，有要務集合於會議堂。於是，尊者阿難往赴拘尸那羅末羅族之會議堂，至已，告拘尸那羅之末羅族等曰：

「瓦世達等！如來於今夜最後更當般涅槃。瓦世達等提早集來！提早集來！勿後來而後悔：『如來於我等村落之土地般涅槃，而我等不能得見如來於最後更！』」

聞尊者阿難如是言已，末羅族等之青年、少女及末羅族之妻子等，皆憂悲苦惱，或有散亂頭髮而哭、伸臂而泣、自投身地上如破碎之巖石，展轉於地面：「如來之般

涅槃何其速！善逝之般涅槃何其速耶！世間之眼目隱蔽何其速耶！」

於是，末羅族等之青年、少女及末羅族之妻、子等，憂悲苦惱，而往赴末羅族之怒跋單娑羅林，阿難之處。

於此，阿難如是思惟：

「我若使拘尸那羅末羅族等一一敬禮世尊，恐怕全部敬禮世尊未完畢，則天明矣。

我使拘尸那羅之末羅族，每一家分排一團，一團一團地，列見敬禮世尊，而言：『世尊！今末羅族某某及妻、子、侍從等，頂禮世尊足。』」

於是，尊者阿難，依此方法，於初更時分，使拘尸那羅末羅族，頂禮世尊完畢。

46. Now at that time the Mallas had gathered in the council hall for some public business. And the Venerable Ananda approached them and announced: "Today, Vasetthas, in the last watch of the night, the Tathagata's Parinibbana will take place. Approach, Vasetthas, draw near! Do not be remorseful later at the thought: 'In our township it was that the Tathagata's Parinibbana took place, but we failed to see him at the end.'"

47. When they heard the Venerable Ananda speak these words, the Mallas with their sons, their wives, and the wives of their sons, were sorely grieved, grieved at heart and afflicted; and some, with their hair all dishevelled, with arms uplifted in despair, wept; flinging themselves on the ground, they rolled from side to side, lamenting: "Too soon has the Blessed One come to his Parinibbana! Too soon has the Happy One come to his Parinibbana! Too soon will the Eye of the World vanish from sight!"

48. And thus afflicted and filled with grief, the Mallas, with their sons, their wives, and the wives of their sons, went to the Sala Grove, the recreation park of the Mallas, to the place where the Venerable Ananda was.

49. And the thought arose in the Venerable Ananda: "If I were to allow the Mallas of Kusinara to pay reverence to the Blessed One one by one, the night will have given place to dawn before they are all presented to him. Therefore let me divide them up according to clan, each family in a group, and so present them to the Blessed One thus: 'The Malla of such and such a name, Lord, with his wives and children, his attendants and his friends, pays homage at the feet of the Blessed One.'"

50. And the Venerable Ananda divided the Mallas up according to clan, each family in a group, and presented them to the Blessed One. So it was that the Venerable Ananda caused the Mallas of Kusinara to be presented to the Blessed One by clans, each family in a group, even in the first watch of the night.

第一篇 說法緣起 *Occasion*

[1] 釋迦牟尼佛，初轉法輪，度阿若憍陳如，最後說法，度須跋陀羅。

[1] *When Lord Buddha, sage of the Sakyas, first turned the Wheel of the Dhamma, Venerable Aññakondañña crossed over (the ocean of birth and death); while as a result of his last Discourse Venerable Subhadda crossed over likewise.*

第十一品 ☆ 須跋陀羅

Subhaddaparibbājakavatthu / The Last Convert [82~83]

〔 第八十二卷 ㊦ 〕 212. Tena kho pana samayena subhaddo nāma paribbājako kusinārāyaṃ paṭivasati. Assosi kho subhaddo paribbājako – “ajja kira rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati”ti. Atha kho subhaddassa paribbājakassa etadahosi – “sutaṃ kho pana metaṃ paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – ‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti. Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhādhammo uppanno, evaṃ pasanno ahaṃ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṃ desetum, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan”ti. Atha kho subhaddo paribbājako yena upavattanaṃ mallānaṃ sālavanaṃ, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca – “sutaṃ metaṃ, bho ānanda, paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – ‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti. Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhādhammo uppanno – evaṃ pasanno ahaṃ samaṇe gotame ‘pahoti me samaṇo gotamo tathā dhammaṃ desetum, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan’ti. Sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāyā”ti. Evaṃ vutte āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca – “alaṃ, āvuso subhadda, mā tathāgataṃ viheṭhesi, kilanto bhagavā”ti. Dutiyampi kho subhaddo paribbājako...pe... tatiyampi kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca – “sutaṃ metaṃ, bho ānanda, paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – ‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti. Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhādhammo uppanno – evaṃ pasanno ahaṃ

samaṇe gotame, 'pahoti me samaṇo gotamo tathā dhammaṃ desetum, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan'ti. Sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāyā'ti. Tatiyampi kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca – "alaṃ, āvuso subhadda, mā tathāgataṃ viheṭhesi, kilanto bhagavā'ti.

爾時，名為須跋陀羅之普行者，住於拘尸那羅。普行者，須跋陀羅聞：「今夜最後更，沙門瞿曇，將般涅槃。」

於是，普行者須跋陀羅，作如是思惟：「我曾從彼長老、師及弟子、普行者處聞言：『阿羅漢、獨覺自現證、平等正覺者、如來，出現於世，甚是稀有。』然，今夜最後更，沙門瞿曇，將般涅槃。而我，心生疑法。如是，得沙門瞿曇，對我說法，使我如法，捨疑生信，我當懷思於沙門瞿曇。」

爾時，普行者，須跋陀羅，詣末羅族之怒跋單娑羅林，阿難之處，詣已，如是言阿難曰：

「尊者阿難！我曾從彼長老、師及弟子、普行者處聞言：『阿羅漢、獨覺自現證、平等正覺者、如來，出現於世，甚是稀有。』然，今夜最後更，沙門瞿曇，將般涅槃。而我，心生疑法，如是，得沙門瞿曇，對我說法，使我如法，捨疑生信，我當懷思於沙門瞿曇。尊者阿難！請引我，得謁沙門瞿曇。」

如是言時，尊者阿難，告普行者，須跋陀羅曰：「止止！友須跋陀羅！勿煩攪如來，世尊甚為疲倦。」

普行者，須跋陀羅，二度，對尊者阿難，作如是言：

「尊者阿難！我曾從彼長老、師及弟子、

普^ス行^ト者^セ處^ニ聞^ク言^ハ：『阿^ア羅^ラ漢^カ、獨^ド覺^カ自^ジ現^ト證^ス、平^ヘ等^ト正^ト覺^セ者^セ、如^ユ來^カ，出^デ現^ト於^ニ世^ニ，甚^シ是^ハ稀^ト有^ス。』然^シ，今^イ夜^ニ最^モ後^ニ更^ニ，沙^サ門^ニ瞿^ク曇^ト，將^シ般^ハ涅^ハ槃^ス。而^シ我^ガ，心^ニ生^ル疑^ハ法^ニ，如^ユ是^ハ，得^テ沙^サ門^ニ瞿^ク曇^ト，對^シ我^ニ說^ク法^ニ，使^シ我^ガ如^ユ法^ニ，捨^テ疑^ハ生^ル信^ト，我^ガ當^ニ，懷^シ思^フ於^ニ沙^サ門^ニ瞿^ク曇^ト。尊^マ者^セ阿^ア難^カ！請^ム引^キ我^ガ，得^テ謁^シ沙^サ門^ニ瞿^ク曇^ト。」

如^ユ是^ハ言^ハ時^ニ，尊^マ者^セ阿^ア難^カ二^ニ度^ニ，如^ユ是^ハ言^ハ普^ス行^ト者^セ，須^ク跋^バ陀^ト羅^カ曰^ハ：「止^ム止^ム！友^ニ須^ク跋^バ陀^ト羅^カ！勿^レ煩^ム攪^ム如^ユ來^カ，世^ニ尊^マ甚^シ疲^カ倦^カ。」

普^ス行^ト者^セ，須^ク跋^バ陀^ト羅^カ，三^ニ度^ニ，對^シ尊^マ者^セ阿^ア難^カ，作^シ如^ユ是^ハ言^ハ：

「尊^マ者^セ阿^ア難^カ！我^ガ曾^シ從^テ彼^ニ長^シ老^カ、師^ニ及^ニ弟^ニ子^ニ、普^ス行^ト者^セ處^ニ聞^ク言^ハ：『阿^ア羅^ラ漢^カ、獨^ド覺^カ自^ジ現^ト證^ス、平^ヘ等^ト正^ト覺^セ者^セ、如^ユ來^カ，出^デ現^ト於^ニ世^ニ，甚^シ是^ハ稀^ト有^ス。』然^シ，今^イ夜^ニ最^モ後^ニ更^ニ，沙^サ門^ニ瞿^ク曇^ト，將^シ般^ハ涅^ハ槃^ス。而^シ我^ガ，心^ニ生^ル疑^ハ法^ニ，如^ユ是^ハ，得^テ沙^サ門^ニ瞿^ク曇^ト，對^シ我^ニ說^ク法^ニ，使^シ我^ガ如^ユ法^ニ，捨^テ疑^ハ生^ル信^ト，我^ガ當^ニ，懷^シ思^フ於^ニ沙^サ門^ニ瞿^ク曇^ト。尊^マ者^セ阿^ア難^カ！請^ム引^キ我^ガ，得^テ謁^シ沙^サ門^ニ瞿^ク曇^ト。」

如^ユ是^ハ言^ハ時^ニ，尊^マ者^セ阿^ア難^カ三^ニ度^ニ，如^ユ是^ハ言^ハ普^ス行^ト者^セ，須^ク跋^バ陀^ト羅^カ曰^ハ：「止^ム止^ム！友^ニ須^ク跋^バ陀^ト羅^カ！勿^レ煩^ム攪^ム如^ユ來^カ，世^ニ尊^マ甚^シ疲^カ倦^カ。」

51. Now at that time a wandering ascetic named Subhadda was dwelling at Kusinara. And Subhadda the wandering ascetic heard it said: "Today in the third watch of the night, the Parinibbana of the ascetic Gotama will take place."

52. And the thought arose in him: "I have heard it said by old and venerable wandering ascetics, teachers of teachers, that the arising of Tathagatas, Arahants, Fully Enlightened Ones, is rare in the world. Yet this very day, in the last watch of the night, the Parinibbana of the ascetic Gotama will take place. Now there is in me a doubt; but to this extent I have faith in the ascetic Gotama, that he could so teach me the Dhamma as to remove that doubt."

53. Then the wandering ascetic Subhadda went to the Sala Grove, the recreation park of the Mallas, and drew near to the Venerable Ananda, and told the Venerable Ananda his thought. And he spoke to

the Venerable Ananda, saying: "Friend Ananda, it would be good if I could be allowed into the presence of the ascetic Gotama."

54. But the Venerable Ananda answered him, saying: "Enough, friend Subhadda! Do not trouble the Tathagata. The Blessed One is weary."

55-56. Yet a second and a third time the wandering ascetic Subhadda made his request, and a second and a third time the Venerable Ananda refused him.

〔第八十三卷 ㊟〕 213. Assosi kho bhagavā āyasmato ānandassa subhaddena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – "alaṃ, ānanda, mā subhaddaṃ vāresi, labhaṃ, ānanda, subhaddo tathāgataṃ dassanāya. Yaṃ kiñci maṃ subhaddo pucchissati, sabbaṃ taṃ aññāpekkhova pucchissati, no vihesāpekkho. Yaṃ cassāhaṃ puṭṭho byākarissāmi, taṃ khippameva ājānissatī"ti. Atha kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca – "gacchāvuso subhadda, karoti te bhagavā okāsaṃ"ti. Atha kho subhaddo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subhaddo paribbājako bhagavantaṃ etadavoca – "yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammata bahujaṇassa, seyyathidaṃ – pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, sañcayo belatṭhaputto, nigaṇṭho nāṭaputto, sabbete sakāya paṭiññāya abbhaññiṃsu, sabbeva na abbhaññiṃsu, udāhu ekacce abbhaññiṃsu, ekacce na abbhaññiṃsū"ti? "Alaṃ, subhadda, tiṭṭhatetaṃ – 'sabbete sakāya paṭiññāya abbhaññiṃsu, sabbeva na abbhaññiṃsu, udāhu ekacce abbhaññiṃsu, ekacce na abbhaññiṃsū"ti. Dhammaṃ te, subhadda, desessāmi; taṃ suṇāhi sādhu kaṃ manasikarohi, bhāsissāmi"ti. "Evaṃ, bhante"ti kho subhaddo paribbājako bhagavato paccassosi. Bhagavā etadavoca –

世尊聞普行_者須_踏陀羅_與尊者阿難_之對談_於是_{世尊}告_{阿難}曰_：

「止_止！阿難！勿_阻攔_須踏_{陀羅}。阿難！且_使其_謁見_如來_須踏_{陀羅}所_問之_事，皆_因求_知之_問，非_欲煩_攪我_隨我_答彼_所問_彼當_速得_理解_。」

爾時，尊者阿難，如是言_{普行}者_須踏_{陀羅}曰_：「友！須_踏陀羅！請_進，世尊已_與許_可。」

爾時，普行_者須_踏陀羅_則詣_{世尊}之處_詣已_問訊_{世尊}，互_相交_換友_宜之_言後_卻坐_一面_坐於_一面_之普行_者須_踏陀羅_如是_白世尊_曰：

「瞿曇曇！彼沙門婆羅門，有僧伽、有弟子，智者而有名聲，為弟子之師，一一教之祖、大眾尊敬者，猶如不蘭迦葉、末伽梨僑舍利、阿浮陀翅舍金披羅、波浮迦旃、薩若毘那梨弗、尼健子等，依彼等自言，以已智而不知耶？皆不知耶？對諸法或其部份知、部份不知耶？」

「止止！須跋陀羅！勿言：彼等以已智而不知耶？皆不知耶？對諸法或其部份知、部份不知耶？須跋陀羅！我為汝說法，諦聽，善憶念之，我當說。」普行者須跋陀羅應諾世尊：「唯然，世尊。」世尊如是曰：

57. And the Blessed One heard the talk between them, and he called the Venerable Ananda and said: "Stop, Ananda! Do not refuse Subhadda. Subhadda, Ananda, may be allowed into the presence of the Tathagata. For whatever he will ask me, he will ask for the sake of knowledge, and not as an offence. And the answer I give him, that he will readily understand."

58. Thereupon the Venerable Ananda said to the wandering ascetic Subhadda: "Go then, friend Subhadda, the Blessed One gives you leave."

59. Then the wandering ascetic Subhadda approached the Blessed One and saluted him courteously. And having exchanged with him pleasant and civil greetings, the wandering ascetic Subhadda seated himself at one side and addressed the Blessed One, saying: "There are, Venerable Gotama, ascetics and brahmins who are heads of great companies of disciples, who have large retinues, who are leaders of schools, well known and renowned, and held in high esteem by the multitude, such teachers as Purana Kassapa, Makkhali Gosala, Ajita Kesakambali, Pakudha Kaccayana, Sañjaya Belatthaputta, Nigantha Nataputta. Have all of these attained realization, as each of them would have it believed, or has none of them, or is it that some have attained realization and others not?"

60. "Enough, Subhadda! Let it be as it may, whether all of them have attained realization, as each of them would have it believed, or whether none of them has, or whether some have attained realization and others not. I will teach you the Dhamma, Subhadda; listen and heed it well, and I will speak."

"So be it, Lord."

61. And the Blessed One spoke, saying:

第十二品 ☆ 八聖道分

The Lion's Roar [84~85]

〔 第八十四卷 ㊦ 〕 214. "Yasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. Dutiyopi tattha samaṇo na upalabbhati. Tatiyopi tattha samaṇo na upalabbhati. Catutthopi tattha samaṇo na upalabbhati. Yasmiñca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha samaṇo upalabbhati, tatiyopi tattha samaṇo upalabbhati, catutthopi tattha samaṇo upalabbhati. Imasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehi [aññe (pī.)]. Ime ca [idheva (ka.)], subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assāti.

「須跋陀羅！於任何法、律中，無八聖道分者，其處則無第一之沙門果、無第二之沙門果、無第三之沙門果、亦無第四之沙門果。須跋陀羅！於任何法、律中，有八聖道分者，其處則有第一之沙門果、有第二之沙門果、有第三之沙門果、亦有第四之沙門果。外道沙門之言論皆是空幻。然，須跋陀羅！若諸比丘住此正道者，此世間則不空缺阿羅漢。須跋陀羅！」

"In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness. Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers. But if, Subhadda, the bhikkhus live righteously, the world will not be destitute of arahats.

Ekūnatiṃso vayasā subhadda,
 Yaṃ pabbajim kiṃkusalānuesī;
 Vassāni paññāsa samādhikāni,
 Yato ahaṃ pabbajito subhadda.
 Ñāyassa dhammassa padesavattī,
 Ito bahiddhā samaṇopi natthi.

我_セ歲_ハ二_ニ十_シ九_ク
 出_イ家_ハ求_ク善_ヲ道_ヲ
 我_セ出_イ家_ハ以_テ來_リ
 已_ニ經_ハ五_ニ一_ニ年_ヲ
 正_チ理_ヲ正_チ法_ヲ地_ニ
 常_ニ作_ス遍_ニ遊_ス行_ハ
 於_レ此_ニ境_ニ地_ニ外_ニ
 則_モ無_ク沙_ヲ門_ヲ果_ヲ

**62. In age but twenty-nine was I, Subhadda,
 When I renounced the world to seek the Good;
 Fifty-one years have passed since then, Subhadda,
 And in all that time a wanderer have I been
 In the domain of virtue and of truth,
 And except therein, there is no saint
 (of the first degree).**

Dutiyopi samaṇo natthi. Tatiyopi samaṇo natthi. Catutthopi samaṇo natthi. Suññā parappavādā samaṇebhi aññehi. Ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assā"ti.

不_レ但_カ無_ク第_ハ二_ニ沙_ヲ門_ヲ果_ヲ、第_ハ三_ニ沙_ヲ門_ヲ果_ヲ、亦_レ無_ク第_ハ四_ニ沙_ヲ門_ヲ果_ヲ。外_ニ道_ニ沙_ヲ門_ヲ之_ニ言_ヲ論_ヲ皆_ハ是_ニ空_ニ幻_ニ。
 然_ル、須_ニ跋_ス陀_ヲ羅_ヲ、若_シ諸_ハ比_ニ丘_ニ住_ス此_ニ正_チ道_ヲ者_ハ、此_ニ世_ニ間_ニ則_モ不_レ空_ニ缺_ニ阿_ヲ羅_ヲ漢_ヲ。」

And there is none of the second degree, nor of the third degree, nor of the fourth degree of saintliness. Devoid of true ascetics are the systems of other teachers. But if, Subhadda, the bhikkhus live righteously, the world will not be destitute of arahats."

〔第八十五卷 ㊟〕 215. Evaṃ vutte subhaddo paribbājako bhagavantam etadavoca – “abhikkantaṃ, bhante, abhikkantaṃ, bhante. Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, ‘cakkhumanto rūpāni dakkhanti’ti, evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan”ti. “Yo kho, subhadda, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. Api ca mettha puggalavemattatā viditā”ti. “Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhaṇtā pabbajjaṃ ākaṅkhaṇtā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. Ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāya”ti.

如是言時，普行_上者_上須_上跋_上陀_上羅_上白_上世_上尊_上言_上：

「世_上尊_上之_上說_上法_上，甚_上優_上妙_上哉_上！世_上尊_上之_上說_上法_上，其_上優_上妙_上哉_上！猶_上如_上扶_上起_上倒_上者_上，現_上露_上覆_上蔽_上者_上，對_上迷_上者_上示_上之_上以_上道_上，如_上於_上黑_上暗_上處_上持_上來_上油_上燈_上，使_上其_上眼_上者_上得_上見_上諸_上物_上。世_上尊_上以_上如_上是_上種_上種_上次_上第_上說_上法_上。世_上尊_上！我_上今_上皈_上依_上世_上尊_上、法_上及_上比_上丘_上僧_上伽_上。我_上願_上於_上世_上尊_上之_上處_上出_上家_上，得_上受_上具_上足_上戒_上。」

「須_上跋_上陀_上羅_上！若_上為_上其_上他_上外_上道_上者_上，願_上於_上我_上法_上、律_上中_上出_上家_上求_上受_上具_上足_上戒_上，應_上四_上箇_上月_上別_上住_上。四_上箇_上月_上後_上，諸_上比_上丘_上承_上諾_上，則_上令_上為_上出_上家_上修_上行_上之_上比_上丘_上，得_上受_上具_上足_上戒_上。然_上亦_上顧_上慮_上其_上性_上格_上之_上差_上別_上，由_上我_上認_上許_上之_上。」

「世_上尊_上！若_上以_上前_上曾_上為_上外_上道_上者_上，請_上求_上於_上此_上法_上、律_上中_上出_上家_上受_上具_上足_上戒_上時_上，應_上別_上住_上四_上箇_上月_上，四_上箇_上月_上後_上，諸_上比_上丘_上承_上諾_上，則_上令_上為_上出_上家_上修_上行_上之_上比_上丘_上，得_上受_上具_上足_上戒_上。然_上者_上，我_上可_上別_上住_上四_上年_上，四_上年_上後_上，諸_上比_上丘_上承_上諾_上，當_上為_上修_上行_上之_上比_上丘_上而_上受_上具_上足_上。」

63. When this was said, the wandering ascetic Subhadda spoke to the Blessed One, saying: "Excellent, O Lord, most excellent, O Lord! It is as if, Lord, one were to set upright what had been overthrown, or to reveal what had been hidden, or to show the path to one who had gone astray, or to

light a lamp in the darkness so that those with eyes might see — even so has the Blessed One set forth the Dhamma in many ways. And so, O Lord, I take my refuge in the Blessed One, the Dhamma, and the Community of Bhikkhus. May I receive from the Blessed One admission to the Order and also the higher ordination."

64. *"Whoever, Subhadda, having been formerly a follower of another creed, wishes to receive admission and higher ordination in this Dhamma and Discipline, remains on probation for a period of four months. At the end of those four months, if the bhikkhus are satisfied with him, they grant him admission and higher ordination as a bhikkhu. Yet in this matter I recognize differences of personalities."*

65. *"If, O Lord, whoever, having been formerly a follower of another creed, wishes to receive admission and higher ordination in this Dhamma and Discipline, remains on probation for a period of four months, and at the end of those four months, if the bhikkhus are satisfied with him, they grant him admission and higher ordination as a bhikkhu — then I will remain on probation for a period of four years. And at the end of those four years, if the bhikkhus are satisfied with me, let them grant me admission and higher ordination as a bhikkhu."*

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “tenahānanda, subhaddaṃ pabbājehī”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca – “lābhā vo, āvuso ānanda; suladdhaṃ vo, āvuso ānanda, ye ettha satthu [satthārā (syā.)] sammukhā antevāsikābhisekena abhisittā”ti. Alattha kho subhaddo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Acirūpasampanno kho panāyasmā subhaddo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – “yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti” tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi. “Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi. Aññataro kho panāyasmā subhaddo arahataṃ ahoṣi. So bhagavato pacchimo sakkhisāvako ahoṣīti.

爾時，世尊言阿難曰：「然者，阿難！可以令須跋陀羅出家。」

尊者阿難應諾世尊：「唯然，世尊。」

爾時，普行者須跋陀羅，如是告尊者阿難言：

「友！阿難！汝親近導師霑潤正道，汝得大利益，友！阿難！汝得大利益。」

普行者須跋陀羅，於世尊之處出家得受具足戒。受具足戒後不久，尊者須跋陀羅，離遠獨居，不放逸，誠心精勤而住，未久，善男子為此由家而出，進入出家之生活，於現世自知、證得完滿之無上梵行。現證：「生已漏盡，梵行已立；應作已辦，不受後有！」

此尊者須跋陀羅
證為阿羅漢
彼世尊所化
最後之弟子

66. But the Blessed One called the Venerable Ananda and said to him: "Ananda, let Subhadda be given admission into the Order." And the Venerable Ananda replied: "So be it, Lord."

67. Then the wandering ascetic Subhadda said to the Venerable Ananda: "It is a gain to you, friend Ananda, a blessing, that in the presence of the Master himself you have received the sprinkling of ordination as a disciple."

68. So it came about that the wandering ascetic Subhadda, in the presence of the Blessed One,

received admission and higher ordination. And from the time of his ordination the Venerable Subhadda remained alone, secluded, heedful, ardent, and resolute. And before long he attained to the goal for which a worthy man goes forth rightly from home to homelessness, the supreme goal of the holy life; and having by himself realized it with higher knowledge, he dwelt therein. He knew: "Destroyed is birth; the higher life is fulfilled; nothing more is to be done, and beyond this life nothing more remains."

And the Venerable Subhadda became yet another among the arahats, and he was the last disciple converted by the Blessed One himself.

Pañcamo bhāṇavāro.

[68~85] 第五誦品結束

第六誦品 涅槃遺教

The Passing Away [86~109]

～記佛涅槃前後之事～

第一品 ☆ 最後教導

Tathāgatapacchimavācā / The Blessed One's Final Exhortation [86~88]

〔第八十六卷 ㊦〕 216. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “siyā kho panānanda, tumhākaṃ evamassa – ‘atītasatthukaṃ pāvacaṇaṃ, natthi no satthā’ti. Na kho panetaṃ, ānanda, evaṃ datṭhabbaṃ. Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā. Yathā kho panānanda, etarahi bhikkhū aññamaññaṃ āvusovādena samudācaranti, na kho mamaccayena evaṃ samudācaritabbaṃ. Theratarena, ānanda, bhikkhunā navakataro bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo. Navakatarena bhikkhunā therataro bhikkhu ‘bhante’ti vā ‘āyasmā’ti vā samudācaritabbo. Ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatu. Channassa, ānanda, bhikkhuno mamaccayena brahmadāṇḍo dātabbo’ti. “Katamo pana, bhante, brahmadāṇḍo’ti? “Channo, ānanda, bhikkhu yaṃ iccheyya, taṃ vadeyya. So bhikkhūhi neva vattabbo, na ovaditabbo, na anusāsitabbo’ti.

爾時，世尊告阿難曰：

「阿難！若於汝等中，有作如是思惟：

『大教師之教言滅，我等無復有大教師。』阿難！勿作如是見，阿難！依我為汝等，所說之法與律，於我滅後，當為汝等之大教師。

復次，阿難！諸比丘！今以『友！』一詞互相交換稱呼，於我滅後，勿再應用。

阿難！年長比丘，應呼年少比丘之姓名，或以『友！』稱之。年少比丘，應呼年長比丘為『大德！』或『具壽！』

阿難！於我滅度後，僧團若欲者，小小學處可以捨。

阿_ア難_ニ！ 於_レ我_ニ滅_セ度_ニ後_ニ， 對_シ車_ニ匿_ニ比_ニ丘_ニ， 應_ニ施_テ行_ニ梵_ニ壇_ニ罰_ニ。 」

「 世_ニ尊_ニ！ 梵_ニ壇_ニ罰_ニ者_ニ何_ニ耶_ニ？ 」

「 阿_ア難_ニ！ 隨_テ車_ニ匿_ニ任_ニ意_ニ說_セ話_ニ， 然_レ諸_ニ比_ニ丘_ニ不_レ與_ニ之_ニ言_ニ談_ニ， 不_レ勸_ニ告_ニ， 亦_レ不_レ教_ニ誡_ニ彼_ニ。 」

1. Now the Blessed One spoke to the Venerable Ananda, saying: "It may be, Ananda, that to some among you the thought will come: 'Ended is the word of the Master; we have a Master no longer.' But it should not, Ananda, be so considered. For that which I have proclaimed and made known as the Dhamma and the Discipline, that shall be your Master when I am gone.

2. And, Ananda, whereas now the bhikkhus address one another as 'friend,' let it not be so when I am gone. The senior bhikkhus, Ananda, may address the junior ones by their name, their family name, or as 'friend'; but the junior bhikkhus should address the senior ones as 'venerable sir' or 'your reverence.'

3. If it is desired, Ananda, the Sangha may, when I am gone, abolish the lesser and minor rules.

4. Ananda, when I am gone, let the higher penalty be imposed upon the bhikkhu Channa."

"But what, Lord, is the higher penalty?"

"The bhikkhu Channa, Ananda, may say what he will, but the bhikkhus should neither converse with him, nor exhort him, nor admonish him."

〔第八十七卷 ㊟〕 217. Atha kho bhagavā bhikkhū āmantesi – “siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha – ‘sammukhībhūto no satthā ahosi, na mayaṃ sakkhimhā bhagavantam sammukhā paṭipucchitu’” nti. Evaṃ vutte te bhikkhū tuṇhī ahesuṃ. Dutiyampi kho bhagavā...pe... tatiyampi kho bhagavā bhikkhū āmantesi – “siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha – ‘sammukhībhūto no satthā ahosi, na mayaṃ sakkhimhā bhagavantam sammukhā paṭipucchitu’” nti. Tatiyampi kho te bhikkhū tuṇhī ahesuṃ. Atha kho bhagavā bhikkhū āmantesi – “siyā kho pana, bhikkhave, satthugāravenapi na puccheyyātha. Sahāyakopi, bhikkhave, sahāyakassa ārocutū”ti. Evaṃ vutte te bhikkhū tuṇhī ahesuṃ. Atha kho āyasmā ānando bhagavantam etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante, evaṃ pasanno ahaṃ, bhante, imasmiṃ bhikkhusaṅghe, ‘natthi ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā’”ti. “Pasādā kho tvaṃ, ānanda, vadesi, ñāṇameva hettha, ānanda, tathāgatassa. Natthi imasmiṃ bhikkhusaṅghe ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā. Imesañhi, ānanda, pañcannaṃ bhikkhusatānaṃ yo pacchimako bhikkhu, so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

爾時，世尊告諸比丘曰：

「諸比丘！若有比丘心中，對於佛、法、僧伽、正道及道跡，有所疑惑者，諸比丘！當詢問之。勿以後，自為後悔：『我等，於大師面前時，我等，未得直接，向世尊請問。』」

如是言已，諸比丘皆默然。

世尊再度，告諸比丘曰：

「諸比丘！若有比丘心中，對於佛、法、僧伽、正道及道跡，有所疑惑者，諸比丘！當詢問之。勿以後，自為後悔：『我等，於大師面前時，我等，未得直接，向世尊請問。』」

如是言已，諸比丘亦皆默然。

世尊三度，告諸比丘曰：

「諸比丘！若有比丘心中，對於佛、法、僧伽、正道及道跡，有所疑惑者，諸比丘！當詢問之，勿以後，自為後悔：『我等，於大師面前時，我等，未得直接，向世尊請問。』」

至^上三^分度^分，諸^衆比^丘丘^衆亦^一皆^皆默^然然^然。

爾^爾時^時，世^尊尊^尊告^告諸^衆比^丘丘^衆曰^曰：

「諸^衆比^丘丘^衆！汝^等等^等為^尊尊^尊崇^崇如^來來^來，故^故不^不發^發問^問，
諸^衆比^丘丘^衆！應^以以^以，友^友人^人與^與友^友人^人之^心心^情情^請請^問問^問！」

如^是是^言言^已已^已，諸^衆比^丘丘^衆亦^一皆^皆默^然然^然。

爾^爾時^時，尊^尊者^者阿^難難^難，如^是是^白白^世世^尊尊^言言^言：

「世^尊尊^尊！誠^是是^不不^可可^思思^議議^一！世^尊尊^尊！實^稀稀^有有^哉哉^哉！
世^尊尊^尊！我^深深^信信^一，此^比比^丘丘^衆僧^伽伽^中中^衆，無^有有^一一^比比^丘丘^衆
丘^衆對^佛佛[、]法[、]僧^伽伽[，]有^所所^疑疑^惑惑^一。」

「阿^難難^難！汝^之之^所所^言言^一，是^出出^自自^淨淨^信信^一。然^然，阿^難難^難！
如^來來^亦亦^有有^如如^是是^之之^智智^一：『在^此此^比比^丘丘^衆僧^伽伽^中中^衆，
確^實實[，]無^有有^一一^比比^丘丘^衆，對^佛佛[、]法[、]僧^伽伽[，]
有^所所^疑疑^惑惑^一。阿^難難^難！於^五五^百百^比比^丘丘^衆眾^中中^衆，則^最最^後後^之之^比比^丘丘^衆，
亦^到到^達達^預預^流流^果果[，]不^退退^轉轉^法法[、]決^定定[，]
現^證證^等等^覺覺^一。』」

5. Then the Blessed One addressed the bhikkhus, saying: "It may be, bhikkhus, that one of you is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the practice. Then question, bhikkhus! Do not be given to remorse later on with the thought: 'The Master was with us face to face, yet face to face we failed to ask him.'"

6. But when this was said, the bhikkhus were silent. And yet a second and a third time the Blessed One said to them: "It may be, bhikkhus, that one of you is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the practice. Then question, bhikkhus! Do not be given to remorse later on with the thought: 'The Master was with us face to face, yet face to face we failed to ask him.'"

And for a second and a third time the bhikkhus were silent. Then the Blessed One said to them: "It may be, bhikkhus, out of respect for the Master that you ask no questions. Then, bhikkhus, let friend communicate it to friend." Yet still the bhikkhus were silent.

7. And the Venerable Ananda spoke to the Blessed One, saying: "Marvellous it is, O Lord, most wonderful it is! This faith I have in the community of bhikkhus, that not even one bhikkhu is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the practice."

"Out of faith, Ananda, you speak thus. But here, Ananda, the Tathagata knows for certain that among this community of bhikkhus there is not even one bhikkhu who is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the practice. For, Ananda, among these five hundred bhikkhus even the lowest is a stream-enterer, secure from downfall, assured, and bound for enlightenment."

〔 第八十八卷 ㊦ 〕 218. Atha kho bhagavā bhikkhū āmantesi – “handa dāni, bhikkhave, āmantayāmi vo, vayadhammā saṅkhārā appamādena sampādetthā”ti. Ayam tathāgatassa pacchimā vācā.

爾^ル時^ト， 世^セ尊^尊告^ク諸^ス比^ヒ丘^ク曰^ハ：

「 諸^ス比^ヒ丘^ク！ 今^{イマ}， 我^ガ告^ク汝^ニ等^ヲ： 『 諸^ス行^行皆^ハ是^ハ壞^ハ滅^ス之^ヲ法^ハ， 應^ニ自^ラ精^{シク}進^ム不^レ放^ス逸^ス。 』 」

此^レ是^ハ， 如^ク來^リ最^ニ後^ニ之^ヲ遺^ス教^ハ。

8. And the Blessed One addressed the bhikkhus, saying: "Behold now, bhikkhus, I exhort you: All compounded things are subject to vanish. Strive with earnestness!"

This was the last word of the Tathagata.

第二品 ☆ 佛入涅槃

Parinibbutakathā / How the Blessed One Passed into Nibbana [89]

〔第八十九卷 ㊟〕 219. Atha kho bhagavā paṭhamam jhānam samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyam jhānam samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji, tatiyajjhānā vuṭṭhahitvā catuttham jhānam samāpajji. Catutthajjhānā vuṭṭhahitvā ākāsaññāyatanaṃ samāpajji, ākāsaññāyatanaṃ samāpattiyā vuṭṭhahitvā viññāṇaññāyatanaṃ samāpajji, viññāṇaññāyatanaṃ samāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṃ samāpajji, ākiñcaññāyatanaṃ samāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṃ samāpajji, nevasaññānāsaññāyatanaṃ samāpattiyā vuṭṭhahitvā saññāvedayitanirodham samāpajji.

於是，世尊即入初禪；由初禪起而入第二禪；由第二禪起而入第三禪；由第三禪起而入第四禪；由第四禪起而入空處定；由空處定起而入識處定；由識處定起而入無所有定；由無所有定起而入非非想定；由非非想定起而入滅想定。

9. And the Blessed One entered the first jhana. Rising from the first jhana, he entered the second jhana. Rising from the second jhana, he entered the third jhana. Rising from the third jhana, he entered the fourth jhana. And rising out of the fourth jhana, he entered the sphere of infinite space. Rising from the attainment of the sphere of infinite space, he entered the sphere of infinite consciousness. Rising from the attainment of the sphere of infinite consciousness, he entered the sphere of nothingness. Rising from the attainment of the sphere of nothingness, he entered the sphere of neither-perception-nor-non-perception. And rising out of the attainment of the sphere of neither-perception-nor-non-perception, he attained to the cessation of perception and feeling.

Atha kho āyasmā ānando āyasmantaṃ anuruddham etadavoca – “parinibbuto, bhante anuruddha, bhagavā”ti. “Nāvuso ānanda, bhagavā parinibbuto, saññāvedayitanirodham samāpanno”ti.

爾時，尊者阿難，如是告尊者阿那律言：「尊者阿那律！世尊般涅槃樂矣。」
「友！阿難！世尊非般涅槃。世尊入於滅想定。」

10. And the Venerable Ananda spoke to the Venerable Anuruddha, saying: "Venerable Anuruddha, the Blessed One has passed away."

"No, friend Ananda, the Blessed One has not passed away. He has entered the state of the cessation of perception and feeling."

Atha kho bhagavā saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahitvā nevasaññānāsaññāyatanaṃ samāpajji, nevasaññānāsaññāyatanaṃ samāpattiyaṃ vuṭṭhahitvā ākiñcaññāyatanaṃ samāpajji, ākiñcaññāyatanaṃ samāpattiyaṃ vuṭṭhahitvā viññāṇaṇcāyatanaṃ samāpajji, viññāṇaṇcāyatanaṃ samāpattiyaṃ vuṭṭhahitvā ākāsaṇcāyatanaṃ samāpajji, ākāsaṇcāyatanaṃ samāpattiyaṃ vuṭṭhahitvā catutthaṃ jhānaṃ samāpajji, catutthajjhānā vuṭṭhahitvā tatiyaṃ jhānaṃ samāpajji, tatiyajjhānā vuṭṭhahitvā dutiyaṃ jhānaṃ samāpajji, dutiyajjhānā vuṭṭhahitvā paṭhamam jhānaṃ samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyaṃ jhānaṃ samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyaṃ jhānaṃ samāpajji, tatiyajjhānā vuṭṭhahitvā catutthaṃ jhānaṃ samāpajji, catutthajjhānā vuṭṭhahitvā samanantarā bhagavā parinibbāyi.

於此，世尊由滅想定起而入非想非非想定；
由非想非非想定起而入無所有定：

由無所有定起而入識處定；由識處定起而入空處定；
由空處定起而入第四禪；由第四禪起而入第三禪；
由第三禪起而入第二禪；由第二禪起而入初禪；
由初禪起而入第二禪；由第二禪起而入第三禪；
由第三禪起而入第四禪；由第四禪起後，世尊直入於涅槃。

11. Then the Blessed One, rising from the cessation of perception and feeling, entered the sphere of neither-perception-nor-non-perception. Rising from the attainment of the sphere of neither-perception-nor-non-perception, he entered the sphere of nothingness. Rising from the attainment of the sphere of nothingness, he entered the sphere of infinite consciousness. Rising from the attainment of the sphere of infinite consciousness, he entered the sphere of infinite space. Rising from the attainment of the sphere of infinite space, he entered the fourth jhana. Rising from the fourth jhana, he entered the third jhana. Rising from the third jhana, he entered the second jhana. Rising from the second jhana, he entered the first jhana.

Rising from the first jhana, he entered the second jhana. Rising from the second jhana, he entered the third jhana. Rising from the third jhana, he entered the fourth jhana. And, rising from the fourth jhana, the Blessed One immediately passed away.

第三品 ☆ 人天哀悼

The World's Echo [90~96]

〔第九十卷 ㊦〕 220. Parinibbute bhagavati saha parinibbānā mahābhūmicālo ahosi bhiṃsanako salomahaṃso. Devadundubhiyo ca phaliṃsu. Parinibbute bhagavati saha parinibbānā brahmāsahampati imaṃ gāthaṃ abhāsi –

世尊入於涅槃時，大地震動、天鼓響鳴。
世人恐怖、身毛豎立。
世尊入涅槃時，娑婆世界之梵天，說偈曰：

12. And when the Blessed One had passed away, simultaneously with his Parinibbana there came a tremendous earthquake, dreadful and astounding, and the thunders rolled across the heavens.

13. And when the Blessed One had passed away, simultaneously with his Parinibbana, Brahma Sahampati spoke this stanza:

“Sabbeva nikkhipissanti, bhūtā loke samussayam;
Yattha etādiso satthā, loke appatipuggalo;
Tathāgato balappatto, sambuddho parinibbuto”ti.

一切諸有情
皆捨世諸蘊
大力正覺者
如來般涅槃

All must depart — all beings that have life Must shed their compound forms. Yea, even one, A Master such as he, a peerless being, Powerful in wisdom, the Enlightened One, has passed away.

〔第九十一卷 ㊦〕 221. Parinibbute bhagavati saha parinibbānā sakko devānamindo imaṃ gāthaṃ abhāsi –

“Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho”ti.

世尊入於涅槃時，釋提恆因說此偈曰：
諸行無常
是生滅法
生滅滅已
寂滅爲樂

14. And when the Blessed One had passed away, simultaneously with his Parinibbana, Sakka, king of the gods, spoke this stanza:

Transient are all compounded things, Subject to arise and vanish; Having come into existence they pass away; Good is the peace when they forever cease.

〔第九十二卷 ㊦〕 222. Parinibbute bhagavati saha parinibbānā āyasmā anuruddho imā gāthāyo abhāsi –

“Nāhu assāsapassāso, t̥hitacittassa tādino;
Anejo santimārabbha, yaṃ kālamakarī muni.
Asallīnena cittaena, vedanaṃ ajjhavāsai;
Pajjotasseva nibbānaṃ, vimokkho cetaso ahū”ti.

世尊入於涅槃時，尊者阿那律說此偈曰：
已無入出息，
如是住心者；
死魔已無愛，
牟尼無命終。
心不退不動，
善忍諸苦痛；
猶如燈火滅，
心解脫亦然。

15. And when the Blessed One had passed away, simultaneously with his Parinibbana, the Venerable Anuruddha spoke this stanza:

No movement of the breath, but with steadfast heart, Free from desires and tranquil — so the sage Comes to his end. By mortal pangs unshaken, His mind, like a flame extinguished, finds release.

〔第九十三卷 ㊟〕 223. Parinibbute bhagavati saha parinibbānā āyasmā ānando imaṃ gātham abhāsi –

“Tadāsi yaṃ bhiṃsanakam, tadāsi lomahaṃsanam;

Sabbākāravārūpete, sambuddhe parinibbute”ti.

世尊入涅槃時，尊者阿難說此偈曰：

其時甚恐怖

身毛皆豎立

具一切慈悲

此正等覺者

入於涅槃時

16. And when the Blessed One had passed away, simultaneously with his Parinibbana, the Venerable Ananda spoke this stanza:

Then there was terror, and the hair stood up, when he, The All-accomplished One, the Buddha, passed away.

〔第九十四卷 ㊟〕 224. Parinibbute bhagavati ye te tattha bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti vivatṭanti, “atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti. Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsenti – “aniccā saṅkhārā, taṃ kutettha labbhā”ti.

於世尊般涅槃時，彼未離欲之諸比丘，自投地上，如碎巖石展轉而哭：「世尊般涅槃何其速！善逝般涅槃何其速！世間眼目隱蔽何其速！」

又，彼已離欲之諸比丘，正念正知而善忍耐：「諸行是無常，如何有不滅耶？」

17. Then, when the Blessed One had passed away, some bhikkhus, not yet freed from passion, lifted up their arms and wept; and some, flinging themselves on the ground, rolled from side to side and wept, lamenting: "Too soon has the Blessed One come to his Parinibbana! Too soon has the Happy One come to his Parinibbana! Too soon has the Eye of the World vanished from sight!"

But the bhikkhus who were freed from passion, mindful and clearly comprehending, reflected in this way: "Impermanent are all compounded things. How could this be otherwise?"

〔第九十五卷 ㊟〕 225. Atha kho āyasmā anuruddho bhikkhū āmantesi – “alaṃ, āvuso, mā socittha mā paridevittha. Nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātaṃ – ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’. Taṃ kutettha, āvuso, labbhā. ‘Yaṃ taṃ jātaṃ bhūtaṃ saṅkhatāṃ palokadhammaṃ, taṃ vata mā palujjī’ti, netāṃ ṭhānaṃ vijjati. Devatā, āvuso, ujjhāyanti”ti. “Kathaṃbhūtā pana, bhante, āyasmā anuruddho devatā manasi karotī”ti [bhante anuruddha devatā manasi karontīti (syā. ka.)]?”

於此，尊者阿那律告諸比丘曰：

「止止，友！勿悲傷、勿慟哭。友！世尊往昔豈非如是說乎！凡一切法之生起，則具破壞分離之必然性，要其不壞，不分離則無是處，近親者、可意者之別離亦復如是。友！諸天在譏我等。」

「尊者阿那律之思惟，諸天是何種類耶？」

18. And the Venerable Anuruddha addressed the bhikkhus, saying: "Enough, friends! Do not grieve, do not lament! For has not the Blessed One declared that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, compounded and subject to decay, how can one say: 'May it not come to dissolution!'"? The deities, friends, are aggrieved."

"But, venerable sir, of what deities is the Venerable Anuruddha aware?"

"Santāvuso ānanda, devatā ākāse pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇṇapātamaṃ papatanti, āvaṭṭanti, vivaṭṭanti – 'atikhippamaṃ bhagavā parinibbuto, atikhippamaṃ sugato parinibbuto, atikhippamaṃ cakkhumaṃ loke antarahito'ti. Santāvuso ānanda, devatā pathaviyā pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇṇapātamaṃ papatanti, āvaṭṭanti, vivaṭṭanti – 'atikhippamaṃ bhagavā parinibbuto, atikhippamaṃ sugato parinibbuto, atikhippamaṃ cakkhumaṃ loke antarahito'ti. Yā pana tā devatā vītarāgā, tā satā sampajānā adhiṇvāsenti – 'aniccā saṅkhārā, taṃ kutettha labbhā'ti. Atha kho āyasmā ca anuruddho āyasmā ca ānando taṃ rattāvasesaṃ dhammiyā kathāya vītināmesuṃ.

「友，阿難！虛空之諸天有地上之俗念者，則散髮而哭，伸臂而哭，自投地上，如碎巖石展轉而哭：『世尊般涅槃何其速！善逝般涅槃何其速！世間眼目隱蔽何其速！』」

又，離欲之諸天，正念正知而善忍耐：『諸行是無常，如何有不滅耶？』」

爾時，尊者阿那律，與尊者阿難，談論法語，以過夜。

"There are deities, friend Ananda, in space and on the earth who are earthly-minded; with dishevelled hair they weep, with uplifted arms they weep; flinging themselves on the ground, they roll from side to side, lamenting: 'Too soon has the Blessed One come to his Parinibbana! Too soon has the Happy One come to his Parinibbana! Too soon has the Eye of the World vanished from sight!' But those deities who are freed from passion, mindful and clearly comprehending, reflect in this way: 'Impermanent are all compounded things. How could this be otherwise?'"

19. Now the Venerable Anuruddha and the Venerable Ananda spent the rest of the night in talking on the Dhamma.

(第九十六卷 226. Atha kho āyasmā anuruddho āyasmantaṃ ānandaṃ āmantesi – “gacchāvuso ānanda, kusiṇārāṃ pavasiṭvā kosiṇārakānaṃ mallānaṃ ārocehi – ‘parinibbuto, vāsetṭhā, bhagavā, yassadāni kālaṃ maññathā”ti. “Evaṃ, bhante”ti kho āyasmā ānando āyasmato anuruddhassa paṭissutvā pubbaṇhasamayāṃ nivāsetvā pattacivaramādāya attadutiyo kusiṇārāṃ pāvisi. Tena kho pana samayena kosiṇārakā mallā sandhāgāre sannipatitā honti teneva karaṇīyena. Atha kho āyasmā ānando yena kosiṇārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamitvā kosiṇārakānaṃ mallānaṃ ārocesi – “parinibbuto, vāsetṭhā, bhagavā, yassadāni kālaṃ maññathā”ti. Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvinō dhummanā cetodukkhassamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇṇāṃ papatanti, āvaṭṭanti, vivaṭṭanti – “atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti.

於此，尊者阿那律，告尊者阿難曰：

「去，友阿難！往拘尸那羅，告拘尸那羅之末羅族：『瓦世達等！世尊已般涅槃，想應詣往之時宜。』」

尊者阿難，應諾尊者阿那律：「唯然，尊者。」於晨早著下衣，持鉢、衣，一比丘隨伴而往拘尸那羅。其時，拘尸那羅之末羅族，正為此事會集於講堂。爾時，尊者阿難即往赴拘尸那羅末羅族之講堂。至已，告拘尸那羅之末羅族曰：

「瓦世達等！世尊已般涅槃，想應詣往之時宜。」

聞尊者阿難言已，末羅族等之青年、少女及末羅族之妻子等，皆憂悲苦惱，或有散髮頭髮而哭、伸臂而哭、自投身地上，如碎巖石，展轉而哭：「世尊之般涅槃何其速！善逝之般涅槃何其速！世間眼目之隱蔽何其速！」

Then the Venerable Anuruddha spoke to the Venerable Ananda, saying: "Go now, friend Ananda, to Kusinara, and announce to the Mallas: 'The Blessed One, Vasetthas, has passed away. Do now as seems fitting to you.'"

"So be it, venerable sir." And the Venerable Ananda prepared himself in the forenoon, and taking bowl and robe, went with a companion into Kusinara.

20. At that time the Mallas of Kusinara had gathered in the council hall to consider that very matter. And the Venerable Ananda approached them and announced: "The Blessed One, Vasetthas, has passed away. Do now as seems fitting to you."

And when they heard the Venerable Ananda speak these words, the Mallas with their sons, their wives, and the wives of their sons, were sorely grieved, grieved at heart and afflicted; and some, with their hair all dishevelled, with arms upraised in despair, wept; flinging themselves on the ground, they rolled from side to side, lamenting: "Too soon has the Blessed One come to his Parinibbana! Too soon has the Happy One come to his Parinibbana! Too soon has the Eye of the World vanished from sight!"

第四品 ☆ 供養遺體

Buddhasarīrapūjā / Homage to the Remains [97~100]

〔第九十七卷 ㊟〕 227. Atha kho kosiṇārakā mallā purise āṇāpesuṃ – “tena hi, bhaṇe, kusiṇārāyaṃ gandhamālāñca sabbañca tālāvacaraṃ sannipātethā”ti. Atha kho kosiṇārakā mallā gandhamālāñca sabbañca tālāvacaraṃ pañca ca dussayugasatāni ādāya yena upavattanaṃ mallānaṃ sālavanaṃ, yena bhagavato sarīraṃ tenupasaṅkamimṣu; upasaṅkamtivā bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāle paṭiyādentā ekadivasaṃ vītināmesuṃ.

爾時，拘尸那羅之末羅族告諸侍從曰：「然者，聚集拘尸那羅中所有之香、花鬘及一切樂器。」

於是，拘尸那羅之末羅族，持所有之香、花鬘、一切樂器及五百重布，詣往末羅族之恕跋單娑羅林，世尊之遺體處。詣已，以舞蹈、歌唱、奏樂、香、鬘，恭敬、供養世尊之遺體，並張搭天幕，奉供曼陀羅花鬘。如是彼等度過第一日。

21. Then the Mallas of Kusinara gave orders to their men, saying: "Gather now all the perfumes, flower-garlands, and musicians, even all that are in Kusinara." And the Mallas, with the perfumes, the flower-garlands, and the musicians, and with five hundred sets of clothing, went to the Sala Grove, the recreation park of the Mallas, and approached the body of the Blessed One. And having approached, they paid homage to the body of the Blessed One with dance, song, music, flower-garlands, and perfume, and erecting canopies and pavilions, they spent the day showing respect, honor, and veneration to the body of the Blessed One.

Atha kho kosinārakānaṃ mallānaṃ etadahosi – “ativikālo kho ajja bhagavato sarīraṃ jhāpetuṃ, sve dāni mayaṃ bhagavato sarīraṃ jhāpessāma”ti. Atha kho kosinārakā mallā bhagavato sarīraṃ naccehi gīthehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāle paṭiyādentā dutiyampi divasaṃ vītināmesuṃ, tatiyampi divasaṃ vītināmesuṃ, catutthampi divasaṃ vītināmesuṃ, pañcamampi divasaṃ vītināmesuṃ, chaṭṭhampi divasaṃ vītināmesuṃ.

於是，拘尸那羅之末羅族，如是思惟：
「今日太晚，非荼毘世尊遺體之時，且明日我等舉行荼毘世尊之遺體。」

於是，拘尸那羅之末羅族，以舞蹈、歌唱、奏樂、香、花鬘，恭敬、供養世尊之遺體，並張搭天幕，奉供曼陀羅花鬘。如是度過第二日、第三日、第四日、第五日、第六日。

And then the thought came to them: "Now the day is too far spent for us to cremate the body of the Blessed One. Tomorrow we will do it."

And for the second day, and a third, fourth, fifth, and sixth day, they paid homage to the body of the Blessed One with dance, song, music, flower-garlands, and perfume, and erecting canopies and pavilions, they spent the day showing respect, honor, and veneration to the body of the Blessed One.

Atha kho sattamaṃ divasaṃ kosinārakānaṃ mallānaṃ etadahosi – “mayaṃ bhagavato sarīraṃ naccehi gīthehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṃ nagarassa haritvā bāhirena bāhiraṃ dakkhiṇato nagarassa bhagavato sarīraṃ jhāpessāma”ti.

於第七日，拘尸那羅之末羅族，如是思惟：
「我等以舞蹈、歌唱、奏樂、香、花鬘，恭敬、供養世尊之遺體已，向南方，抬至城南，向城外，抬至城外之南方，舉行世尊遺體之荼毘。」

But on the seventh day the thought came to them: "We have paid homage to the body of the Blessed One with dance, song, music, flower-garlands, and perfume, and have shown respect, honor, and veneration; let us now carry the body of the Blessed One southward to the southern part of the town and beyond, and let us there cremate the body of the Blessed One south of the town."

〔第九十八卷 ㊟〕 228. Tena kho pana samayena aṭṭha mallapāṃokkhā sīsaṃnhātā ahatāni vatthāni nivatthā "mayam bhagavato sarīraṃ uccāressāmā"ti na sakkonti uccāretum. Atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocum – "ko nu kho, bhante anuruddha, hetu ko paccayo, yenime aṭṭha mallapāṃokkhā sīsaṃnhātā ahatāni vatthāni nivatthā 'mayam bhagavato sarīraṃ uccāressāmā'ti na sakkonti uccāretun"ti? "Aññathā kho, vāsetṭhā, tumhākaṃ adhippāyo, aññathā devatānaṃ adhippāyo"ti. "Kathaṃ pana, bhante, devatānaṃ adhippāyo"ti? "Tumhākaṃ kho, vāsetṭhā, adhippāyo – 'mayam bhagavato sarīraṃ naccehi gīthehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṃ nagarassa haritvā bāhirena bāhiraṃ dakkhiṇato nagarassa bhagavato sarīraṃ jhāpessāmā'ti; devatānaṃ kho, vāsetṭhā, adhippāyo – 'mayam bhagavato sarīraṃ dibbehi naccehi gīthehi vāditehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā uttarena uttaraṃ nagarassa haritvā uttarena dvārena nagaraṃ pavesetvā majjhena majjhaṃ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makutaḥbandhanaṃ nāma mallānaṃ cetiyaṃ ettha bhagavato sarīraṃ jhāpessāmā"ti. "Yathā, bhante, devatānaṃ adhippāyo, tathā hotū"ti.

爾時，八人末羅族首長，洗頭，著新衣，並思惟：「我等抬舉世尊之遺體。」但不能舉起。

於是，拘尸那羅之末羅族，如是言尊者阿那律曰：「何因何緣，此等八人末羅族首長，洗頭，著新衣，並思惟：『我等抬舉世尊之遺體。』但不能舉起。」

「瓦世達等！因汝等有不向天，但諸天有另外意向。」

「尊者！諸天之意向者何耶？」

「瓦世達等！汝等之意向是：『我等以舞蹈、歌唱、奏樂、香、花鬘，恭敬、供養世尊之遺體已，向南方，抬至城南，向城外，抬至城外之南方，舉行世尊遺體之荼毘。』然，瓦世達等，諸天之意向是：

『我等以天之舞蹈、歌唱、奏樂、香、花鬘，恭敬、供養世尊之遺體已，向北方，抬至城北，由北門入城市，而抬至城市之中央，再由東門進東方名為天冠寺末羅族廟，於其處荼毘世尊之遺體。』」

「尊者！聽從諸天之意，向。」

And eight Mallas of the foremost families, bathed from the crown of their heads and wearing new clothes, with the thought: "We will lift up the body of the Blessed One," tried to do so but they could not.

22. Then the Mallas spoke to the Venerable Anuruddha, saying: "What is the cause, Venerable Anuruddha, what is the reason that these eight Mallas of the foremost families, bathed from the crown of their heads and wearing new clothes, with the thought: 'We will lift up the body of the Blessed One,' try to do so but cannot?"

"You, Vasetthas, have one purpose, the deities have another."

"Then what, venerable sir, is the purpose of the deities?"

"Your purpose, Vasetthas, is this: 'We have paid homage to the body of the Blessed One with dance, song, music, flower-garlands, and perfume, and have shown respect, honor, and veneration; let us now carry the body of the Blessed One southward to the southern part of the town and beyond, and let us there cremate the body of the Blessed One south of the town.' But the purpose of the deities, Vasetthas, is this: 'We have paid homage to the body of the Blessed One with heavenly dance, song, music, flower-garlands, and perfume, and have shown respect, honor, and veneration; let us now carry the body of the Blessed One northward to the northern part of the town; and having carried it through the northern gate, let us go through the center of the town, and then eastward to the east of the town; and having passed through the east gate, let us carry it to the cetiya of the Mallas, Makuta-bandhana, and there let us cremate the body of the Blessed One.'"

"As the deities wish, venerable sir, so let it be."

〔第九十九卷 ㊦〕 229. Tena kho pana samayena kusinārā yāva sandhisamalasaṃkaṭṭirā jaṇṇumattena odhinā mandāravapupphehi santhatā [saṇṭhitā (syā.)] hoti. Atha kho devatā ca kosinārakā ca mallā bhagavato sarīraṃ dibbehi ca mānusahehi ca naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā uttarena uttaraṃ nagarassa haritvā uttarena dvārena nagaraṃ pavesetvā majjhena majjhaṃ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭṭabandhanaṃ nāma mallānaṃ cetiyaṃ ettha ca bhagavato sarīraṃ nikkhipiṃsu.

爾^ル時^ト， 天^タ上^ノ撒^サ曼^マ陀^タ羅^ラ華^ハ， 於^レ拘^コ尸^シ那^ナ羅^ラ之^ノ全^ニ境^ノ， 即^チ使^セ於^レ廢^ヘ物^ノ堆^ニ及^チ垃^カ圾^キ箱^ノ亦^チ如^ク是^ノ堆^ニ至^リ過^ス膝^ヲ。

於^レ是^ノ， 諸^レ天^タ與^チ拘^コ尸^シ那^ナ羅^ラ末^マ羅^ラ族^ノ， 以^テ人^ノ、 天^ノ之^ノ舞^マ蹈^カ、 歌^カ唱^セ、 奏^{ソウ}樂^カ、 華^ハ鬘^マ、 香^ノ， 恭^{クニ}敬^セ、 供^{クニ}養^{ヤウ}世^セ尊^{ズン}之^ノ遺^イ體^ニ已^ニ， 抬^{タイ}舉^{キョ}世^セ尊^{ズン}之^ノ遺^イ體^ニ， 向^{ムク}北^キ方^ノ， 抬^{タイ}至^チ城^{シヨウ}北^キ， 由^{ヨリ}北^キ門^ノ至^チ城^{シヨウ}市^シ中^ノ央^ヲ， 再^{タラシ}由^{ヨリ}東^{トウ}門^ノ進^{シン}東^{トウ}方^ノ名^ナ為^ス天^{テン}冠^{クワン}寺^ジ末^マ羅^ラ族^ノ廟^ノ， 於^レ其^ノ處^ニ， 安^{ヤス}置^{ケル}世^セ尊^{ズン}之^ノ遺^イ體^ニ。

23. Thereupon the whole of Kusinara, even to the dust heaps and rubbish heaps, became covered knee-deep in mandarava flowers. And homage was paid to the body of the Blessed One by the deities as well as the Mallas of Kusinara. With dance, song, music, flower-garlands, and perfume, both divine and human, respect, honor, and veneration were shown. And they carried the body of the Blessed One northward to the northern part of the town; and having carried it through the northern gate, they went through the center of the town, and then eastward to the east of the town; and having passed through the east gate, they carried the body of the Blessed One to the cetiya of the Mallas, Makuta-bandhana, and there laid it down.

〔第百卷 ㊟〕 230. Atha kho kosinārakā mallā āyasmantaṃ ānandaṃ etadavocaṃ – “kathaṃ mayaṃ, bhante ānanda, tathāgatassa sarīre paṭipajjāma”ti? “Yathā kho, vāsetṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabba”ti. “Kathaṃ pana, bhante ānanda, rañño cakkavattissa sarīre paṭipajjanti”ti? “Rañño, vāsetṭhā, cakkavattissa sarīraṃ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti. Etena upāyena pañcahi yugasatehi rañño cakkavattissa sarīraṃ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā rañño cakkavattissa sarīraṃ jhāpenti. Cātumahāpathe rañño cakkavattissa thūpaṃ karonti. Evaṃ kho, vāsetṭhā, rañño cakkavattissa sarīre paṭipajjanti. Yathā kho, vāsetṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabbaṃ. Cātumahāpathe tathāgatassa thūpo kātabbo. Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti. Atha kho kosinārakā mallā purise āṇāpesuṃ – “tena hi, bhaṇe, mallānaṃ vihaṃ kappāsaṃ sannipātethā”ti.

於是，拘尸那羅之末羅族，如是言尊者阿難曰：「尊者阿難！我等當如何處理世尊之遺體耶？」

「瓦世達等！如是處理轉輪王之遺體，對如來之遺體亦應如此。」

「然，尊者阿難！如何是處理轉輪王之遺體耶？」

「瓦世達等！彼等以新布包裹轉輪王之遺體，新布已，再以真新之麻布包裹之，如是重一重，至五百重為止，然後置於油之金棺，再蓋外重之金棺，便堆上諸香；以火化轉輪王之遺體，而於大衢道，建造轉輪王塔。瓦世達等！如是之方法，處理轉輪王之遺體。」

瓦世達等，如是處理轉輪王之遺體，對荼毘如來之遺體亦應如此，於大衢道，建造如來之塔。若人於其處供養華、香、圖繪及禮拜者，當長久獲得利益、安樂。」

於是，拘尸那羅之末羅族令其眾侍從曰：「聚集末羅族所有之真新麻布。」

24. Then the Mallas of Kusinara spoke to the Venerable Ananda, saying: "How should we act, Venerable Ananda, respecting the body of the Tathagata?"

"After the same manner, Vasetthas, as towards the body of a universal monarch."

"But how, venerable Ananda, do they act respecting the body of a universal monarch?"

"The body of a universal monarch, Vasetthas, is first wrapped round with new linen, and then with teased cotton wool. And again it is wrapped round with new linen, and again with teased cotton wool, and so it is done up to five hundred layers of linen and five hundred of cotton wool. When that is done, the body of the universal monarch is placed in an iron oil-vessel, which is enclosed in another iron vessel and a funeral pyre is built of all kinds of perfumed woods, and so the body of the universal monarch is burned. And at a crossroads a stupa is raised for the universal monarch. So it is done, Vasetthas, with the body of a universal monarch.

And even, Vasetthas, as with the body of a universal monarch, so should it be done with the body of the Tathagata; and at a crossroads also a stupa should be raised for the Tathagata. And whoever shall bring to that place garlands or incense or sandalwood paste, or pay reverence, and whose mind becomes calm there — it will be to his well being and happiness for a long time."

25. Then the Mallas gave orders to their men, saying: "Gather now all the teased cotton wool of the Mallas!"

Atha kho kosinārakā mallā bhagavato sarīraṃ ahatena vatthena veṭṭetvā vihatena kappāsena veṭṭhesuṃ, vihatena kappāsena veṭṭetvā ahatena vatthena veṭṭhesuṃ. Etena upāyena pañcahi yugasatehi bhagavato sarīraṃ veṭṭetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā bhagavato sarīraṃ citakaṃ āropesuṃ.

於_レ是_レ尸_ハ那_ヲ羅_カ之_ニ末_ニ羅_カ族_ヲ，以_テ新_ニ布_ヲ包_ム世_ハ尊_ヲ之_ニ遺_ニ體_ヲ，新_ニ布_ヲ包_ム已_レ，再_ハ以_テ真_ニ新_ニ之_ニ麻_ヲ布_ヲ包_ム之_ニ，如_ク是_レ一_ニ重_ニ一_ニ重_ニ包_ム至_ニ五_ニ百_ニ重_ニ，然_レ後_ニ置_ニ於_ニ金_ハ棺_ヲ，再_ハ蓋_ニ外_ニ重_ニ之_ニ金_ハ棺_ヲ，便_ニ堆_ニ上_ニ諸_ニ香_ヲ積_ニ，遂_ニ以_テ世_ハ尊_ヲ之_ニ遺_ニ體_ヲ安_ニ置_ニ於_ニ其_ニ上_ニ。

And the Mallas of Kusinara wrapped the body of the Blessed One round with new linen, and then with teased cotton wool. And again they wrapped it round with new linen, and again with teased cotton wool, and so it was done up to five hundred layers of linen and five hundred of cotton wool. When that was done, they placed the body of the Blessed One in an iron oil-vessel, which was enclosed in another iron vessel, and they built a funeral pyre of all kinds of perfumed woods, and upon it they laid the body of the Blessed One.

第五品 ☆ 摩訶迦葉

Mahākassapattheravatthu [101~105]

〔第百一卷 ㊦〕 231. Tena kho pana samayena āyasmā mahākassapo pāvāya kusināraṃ addhānamaggappaṭippanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Atha kho āyasmā mahākassapo maggā okkamma aññatarasmiṃ rukkhamūle nisīdi. Tena kho pana samayena aññataro ājivako kusinārāya mandāravapupphaṃ gahetvā pāvaṃ addhānamaggappaṭippanno hoti. Addasā kho āyasmā mahākassapo taṃ ājivakaṃ dūratova āgacchantaṃ, disvā taṃ ājivakaṃ etadavoca – “apāvuso, amhākaṃ satthāraṃ jānāsī”ti? “Āmāvuso, jānāmi, ajja sattāhapaṇinibbuto samaṇo gotamo. Tato me idaṃ mandāravapupphaṃ gahitaṃ”ti. Tattha ye te bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnaṇāpataṃ papatanti, āvaṭṭanti, vivaṭṭanti – “atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhū loke antarahito”ti. Ye pana te bhikkhū vītarāgā, te satā sampajānā adhiṇvāsenti – “aniccā saṅkhārā, taṃ kutettha labbhā”ti.

其時，尊者摩訶迦葉，與五百大比丘眾俱，由波婆進行至拘尸那羅之大道。

其後尊者摩訶迦葉退出道路，於樹下坐。

其時，有一邪命外道，持曼陀羅華，由拘尸那羅進行至波婆之大道。

尊者摩訶迦葉遙見邪命外道向彼行來，見彼邪命外道，如是言曰：「友！知我等之導師耶？」

「實然，友，我知。由今之七日以前，沙門瞿曇般涅槃矣。以是因緣，我得持來此曼陀羅華。」

其時，未離欲之諸比丘等，或伸臂而哭，自投地上，展轉如碎石而哭：「世尊之般涅槃何其速！善逝之般涅槃何其速！世間眼目之隱蔽何其速！」

又彼已離欲之諸比丘，正念正知，善於忍耐：「諸行是無常，如何有不滅耶？」

26. Now at that time the Venerable Maha Kassapa was journeying from Pava to Kusinara together with a large company of five hundred bhikkhus. And on the way, the Venerable Maha Kassapa went aside from the highway and sat down at the foot of a tree.

And a certain Ajivaka came by, on his way to Pava, and he had taken a mandarava flower from Kusinara. And the Venerable Maha Kassapa saw the Ajivaka coming from a distance, and as he drew

close he spoke to him, saying: "Do you know, friend, anything of our Master?"

"Yes, friend, I know. It is now seven days since the ascetic Gotama passed away. From there I have brought this mandarava flower."

27. Thereupon some bhikkhus, not yet freed from passion, lifted up their arms and wept; and some, flinging themselves on the ground, rolled from side to side and wept, lamenting: "Too soon has the Blessed One come to his Parinibbana! Too soon has the Happy One come to his Parinibbana! Too soon has the Eye of the World vanished from sight!"

〔第百二卷 ㊦〕 232. Tena kho pana samayena subhaddo nāma vuddhapabbajito tassam parisāyaṃ nisinno hoti. Atha kho subhaddo vuddhapabbajito te bhikkhū etadavoca – "alaṃ, āvuso, mā socittha, mā paridevittha, sumuttā mayam tena mahāsamaṇena. Upaddutā ca homa – 'idaṃ vo kappati, idaṃ vo na kappatī'ti. Idāni pana mayam yaṃ icchissāma, taṃ karissāma, yaṃ na icchissāma, na taṃ karissāmā'ti. Atha kho āyasmā mahākassapo bhikkhū āmantesi – "alaṃ, āvuso, mā socittha, mā paridevittha. Nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātāṃ – 'sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo'. Taṃ kutettha, āvuso, labbhā. 'Yaṃ taṃ jātāṃ bhūtāṃ saṅkhatāṃ palokadhammaṃ, taṃ tathāgatassāpi sariraṃ mā palujjī'ti, netāṃ ṭhānaṃ vijjati'ti.

其時，老年出家，名為須跋陀羅，坐彼大
眾中；彼老年出家之須跋陀羅，如是言彼
諸比丘曰：

「止止，友！勿悲、勿慟哭，我等完全從
彼大沙門獲得解脫。『汝等可行此，汝等
不可行此。』來壓迫、煩惱我等，從今我
等，可為所欲為，其不欲者則不為之。」

爾時，尊者摩訶迦葉告諸比丘曰：

「止止！勿悲、勿慟哭。友！世尊往昔豈
非如是說乎？！『凡一切法之生起，則具
破壞分離之必然性，要其不壞、不分離則
無是處，近親者，可意者之別離亦復如
是。』」

28. Now at that time, one Subhadda, who had renounced only in his old age, was seated in the assembly. And he addressed the bhikkhus, saying: "Enough, friends! Do not grieve, do not lament! We are well rid of that great ascetic. Too long, friends, have we been oppressed by his saying: 'This is fitting for you; that is not fitting for you.' Now we shall be able to do as we wish, and what we do not wish, that we shall not do."

But the Venerable Maha Kassapa addressed the bhikkhus, saying: "Enough friends! Do not grieve, do not lament! For has not the Blessed One declared that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, compounded, and subject to decay, how can one say: 'May it not come to dissolution!'"

〔第百三卷 ㊦〕 233. Tena kho pana samayena cattāro mallapāmokkhā sīsaṃhātā ahatāni vatthāni nivatthā – “mayam bhagavato citakam ālīpessāmā”ti na sakkonti ālīmpetum. Atha kho kosinārakā mallā āyasmantaṃ anuruddham etadavocum – “ko nu kho, bhante anuruddha, hetu ko paccayo, yenime cattāro mallapāmokkhā sīsaṃhātā ahatāni vatthāni nivatthā – ‘mayam bhagavato citakam ālīpessāmā’ti na sakkonti ālīmpetun”ti? “Aññathā kho, vāsetthā, devatānaṃ adhippāyo”ti. “Katham pana, bhante, devatānaṃ adhippāyo”ti? “Devatānaṃ kho, vāsetthā, adhippāyo – ‘ayaṃ āyasmā mahākassapo pāvāya kusināraṃ addhānamaggappaṭippanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Na tāva bhagavato citako pajjalissati, yāvāyasmā mahākassapo bhagavato pāde sirasā na vandissati”ti. “Yathā, bhante, devatānaṃ adhippāyo, tathā hotū”ti.

爾時，四人末羅族之首長，洗頭，著新衣，作如是思惟：「我等點火於世尊之香積。」然而點火，香積不燃。

於是，拘尸那羅之末羅族，如是言阿那律曰：「尊者阿那律！是何因、何緣，四人末羅族之首長，洗頭，著新衣，如是我思惟：『我等點火於世尊之香積。』然而點火，香積不燃耶？」

「瓦世達等！諸天有別意向。」

「然者，尊者！諸天之意向如何耶？」

「瓦世達等，諸天之意向是：『彼尊者摩訶迦葉，與五百大比丘眾俱，由波婆進行至拘尸那羅之大道。尊者摩訶迦葉未頂禮世尊之足，點火於世尊之香積是不燃著。』」

「尊者！聽從諸天之意向。」

29. Now at that time four Mallas of the foremost families, bathed from the crown of their heads and wearing new clothes, with the thought: 'We will set alight the Blessed One's pyre,' tried to do so but they could not. And the Mallas spoke to the Venerable Anuruddha, saying: "What is the cause, Venerable Anuruddha, what is the reason that these four Mallas of the foremost families, bathed from the crown of their heads and wearing new clothes, with the thought: "We will set alight the Blessed One's pyre,' try to do so but cannot?"

"You, Vasetthas, have one purpose, the deities have another."

"Then what, venerable sir, is the purpose of the deities?"

"The purpose of the deities, Vasetthas, is this: 'The Venerable Maha Kassapa is on his way from Pava to Kusinara together with a large company of five hundred bhikkhus. Let not the Blessed One's pyre be set alight until the Venerable Maha Kassapa has paid homage at the feet of the Blessed One.'"

"As the deities wish, venerable sir, so let it be."

〔第百四卷 ㊦〕 234. Atha kho āyasmā mahākassapo yena kusinārā makuṭabandhanam nāma mallānaṃ cetiyaṃ, yena bhagavato citako tenupasaṅkami; upasaṅkamitvā ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā bhagavato pāde sirasā vandi. Tānipi kho pañcabhikkhusatāni ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā bhagavato pāde sirasā vandimsu. Vandite ca panāyasmatā mahākassapena tehi ca pañcahi bhikkhusatehi sayameva bhagavato citako pajjali.

爾時，尊者摩訶迦葉諸往拘尸那羅之天冠寺末羅族廟。詣已，偏袒右肩，合掌三匝右繞香積，取去足蓋，頂禮世尊足。

又五百比丘眾亦偏袒右肩，合掌三匝右繞香積，頂禮世尊足。

如是尊者摩訶迦葉與五百比丘眾俱，頂禮已畢，世尊之香積不點自燃。

30. And the Venerable Maha Kassapa approached the pyre of the Blessed One, at the cetiya of the Mallas, Makuta-bandhana, in Kusinara. And he arranged his upper robe on one shoulder, and with his clasped hands raised in salutation, he walked three times round the pyre, keeping his right side towards the Blessed One's body, and he paid homage at the feet of the Blessed One. And even so did the five hundred bhikkhus.

And when homage had been paid by the Venerable Maha Kassapa and the five hundred bhikkhus, the pyre of the Blessed One burst into flame by itself.

〔第百五卷 ㊦〕 235. Jhāyamānassa kho pana bhagavato sarīrassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi; sarīrāneva avasissimsu. Seyyathāpi nāma sappissa vā telassa vā jhāyamānassa neva chārikā paññāyati, na masi; evameva bhagavato sarīrassa jhāyamānassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi; sarīrāneva avasissimsu. Tesaṃ pañcannaṃ dussayugasatānaṃ dveva dussāni na dayhimsu yaṃ sabbaabbhantarimaṃ yaṃ bāhiraṃ. Daḍḍhe ca kho pana bhagavato sarīre antalikkhā udakadhārā pātubhavitvā bhagavato citakaṃ nibbāpesi. Udakasālatopi [udakaṃ sālatopi (sī. syā. kaṃ.)] abbhunnamitvā bhagavato citakaṃ nibbāpesi. Kosinārakāpi mallā sabbagandhodakena bhagavato citakaṃ nibbāpesuṃ. Atha kho kosinārakā mallā bhagavato sarīrāni sattāhaṃ sandhāgāre sattipaṇjaraṃ karitvā dhanupākāraṃ parikkhipāpetvā [parikkhipitvā (syā.)] naccehi gītehi vāditehi mālehi gandhehi sakkariṃsu garuṃ kariṃsu mānesuṃ pūjesuṃ.

世尊之遺身荼毘後，其皮膚、筋肉、骨節及髓既不見煤煙，亦不見灰，唯舍利存在。正如酥油燃盡，不見煤煙。如是世尊之遺身荼毘後，其皮膚、筋肉、骨節及髓既不見煤煙，亦不見灰，唯舍利之存在。而此等五百重新布，唯最外圍及最內二重皆盡燃化。

世尊之遺身火化已，由虛空降下甘霖，以熄世尊之香積；地湧甘泉，以熄世尊之香積；拘尸那羅之末羅族，以一切香水熄世尊之香積。

爾時，拘尸那羅之末羅族於講堂內，以槍弓作垣圍繞世尊之舍利，七日中以舞蹈、歌唱、奏樂、華鬘、香，恭敬、供養世尊之舍利。

31. And it came about that when the body of the Blessed One had been burned, no ashes or particles were to be seen of what had been skin, tissue, flesh, sinews, and fluid; only bones remained. Just as when ghee or oil is burned, it leaves no particles or ashes behind, even so when the body of the Blessed One had been burned, no ashes or particles were to be seen of what had been skin, tissue, flesh, sinews, and fluid; only bones remained. And of the five hundred linen wrappings, only two were not consumed, the innermost and the outermost.

32. And when the body of the Blessed One had been burned, water rained down from heaven and extinguished the pyre of the Blessed One, and from the sala trees water came forth, and the Mallas of Kusinara brought water scented with many kinds of perfumes, and they too extinguished the pyre of the Blessed One.

And the Mallas of Kusinara laid the relics of the Blessed One in their council hall, and surrounded them with a lattice-work of spears and encircled them with a fence of bows; and there for seven days they paid homage to the relics of the Blessed One with dance, song, music, flower-garlands, and perfume, and showed respect, honor, and veneration to the relics of the Blessed One.

第六品 ☆ 八分舍利

Sarīradhātuvibhājanam / Partition of the Relics [106~108]

〔第百六卷 ㊟〕 236. Assosi kho rājā māgadho ajātasattu vedehiputto – “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho rājā māgadho ajātasattu vedehiputto kosinārakānaṃ mallānaṃ dūtaṃ pāhesi – “bhagavāpi khattiyo ahampi khattiyo, ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ, ahampi bhagavato sarīrānaṃ thūpañca mahañca karissāmi”ti.

韋^ス提^チ希^ヒ子^コ， 摩^マ揭^ケ陀^タ王^ワ， 阿^ア闍^セ世^セ聞^ン： 「世^セ尊^ン
於^ニ拘^コ尸^シ那^ナ羅^ラ， 般^ハ涅^ニ槃^ン。」

爾^ニ時^ト， 韋^ス提^チ希^ヒ子^コ， 摩^マ揭^ケ陀^タ王^ワ阿^ア闍^セ世^セ， 遣^シ使^シ
者^ヲ向^ニ拘^コ尸^シ那^ナ羅^ラ之^ノ末^マ羅^ラ族^ゾ言^フ： 「世^セ尊^ン是^ハ刹^シ帝^テ
利^リ族^ゾ， 我^ガ亦^モ刹^シ帝^テ利^リ族^ゾ； 我^ガ應^ズ值^ズ得^ズ， 受^ケ一^ニ份^ニ
世^セ尊^ン之^ノ舍^セ利^リ， 為^ス世^セ尊^ン造^ス舍^セ利^リ塔^ヲ， 並^ニ興^ズ供^ズ
養^ス。」

33. Then the king of Magadha, Ajatasattu, son of the Videhi queen, came to know that at Kusinara the Blessed One had passed away. And he sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and I am too. I am worthy to receive a portion of the relics of the Blessed One. I will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

Assosum kho vesālikā licchavī – “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho vesālikā licchavī kosinārakānaṃ mallānaṃ dūtaṃ pāhesum – “bhagavāpi khattiyo mayampi khattiya, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

毘^ビ舍^セ離^リ之^ノ離^リ車^{シャ}族^ゾ聞^ク： 「世^セ尊^ン已^ニ於^ニ拘^コ尸^シ那^ナ羅^ラ
般^ハ涅^ニ槃^ン。」

於^ニ是^ニ， 毘^ビ舍^セ離^リ之^ノ離^リ車^{シャ}族^ゾ遣^シ使^シ者^ヲ向^ニ拘^コ尸^シ那^ナ羅^ラ
之^ノ末^マ羅^ラ族^ゾ言^フ： 「世^セ尊^ン是^ハ刹^シ帝^テ利^リ族^ゾ， 我^ガ等^ガ亦^モ
刹^シ帝^テ利^リ族^ゾ； 我^ガ等^ガ應^ズ值^ズ得^ズ受^ケ一^ニ份^ニ世^セ尊^ン之^ノ舍^セ利^リ，
我^ガ等^ガ為^ス世^セ尊^ン造^ス舍^セ利^リ塔^ヲ並^ニ興^ズ供^ズ養^ス。」

34. And the Licchavis of Vesali came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

Assosum kho kapilavatthuvāsī sakyā – “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho kapilavatthuvāsī sakyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum – “bhagavā amhākaṃ ñātisettho, mayampi arahāma bhagavato sarīraṇaṃ bhāgaṃ, mayampi bhagavato sarīraṇaṃ thūpañca mahañca karissāmā”ti.

迦毘羅衛城之釋迦族聞：「世尊已於拘尸那羅般涅槃。」

於是，迦毘羅衛城之釋迦族，遣使者向拘尸那羅之末羅族言：「世尊，是我等種族中，最殊勝者，我等應值得受一份世尊之舍利，我等為世尊造舍利塔，並興供養。」

35. And the Sakyas of Kapilavatthu came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was the greatest of our clan. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

Assosum kho allakappakā bulayo [thūlayo (syā.)] – “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho allakappakā bulayo kosinārakānaṃ mallānaṃ dūtaṃ pāhesum – “bhagavāpi khattiyo mayampi khattiya, mayampi arahāma bhagavato sarīraṇaṃ bhāgaṃ, mayampi bhagavato sarīraṇaṃ thūpañca mahañca karissāmā”ti.

遮羅頗之跋離族聞：「世尊已於拘尸那羅般涅槃。」

於是，遮羅頗之跋離族遣使者向拘尸那羅之末羅族言：「世尊是剎帝利族，我等亦剎帝利族。我等應值得受一份世尊之舍利，我等為世尊造舍利塔並興供養。」

36. And the Bulis of Allakappa came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

Assosum kho rāmagāmakā koḷiyā – “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho rāmagāmakā koḷiyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum – “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

羅摩伽拘利族聞：「世尊已於拘尸那羅般涅槃。」

於是，羅摩伽拘利族遣使者向拘尸那羅之末羅族言：「世尊是刹帝利族，我等亦刹帝利族。我等應值得受一份世尊之舍利，我等為世尊造舍利塔並興供養。」

37. And the Kolis of Ramagama came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

Assosi kho veṭṭhadīpako brāhmaṇo – “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho veṭṭhadīpako brāhmaṇo kosinārakānaṃ mallānaṃ dūtaṃ pāhesi – “bhagavāpi khattiyo ahaṃ pismi brāhmaṇo, ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ, ahampi bhagavato sarīrānaṃ thūpañca mahañca karissāmī”ti.

毘留提之婆羅門聞：「世尊已於拘尸那羅般涅槃。」

於是，毘留提之婆羅門遣使者向拘尸那羅之末羅族言：「世尊是刹帝利族，我是婆羅門，我應值得受一份世尊之舍利，我為世尊造舍利塔並興供養。」

波婆之末羅族聞：「世尊已於拘尸那羅般涅槃。」

38. And the Vethadipa brahman came to know that at Kusinara the Blessed One had passed away. And he sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and I am a brahman. I am worthy to receive a portion of the relics of the Blessed One. I will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

Assosum kho pāveyyakā mallā – “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho pāveyyakā mallā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum – “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

於_レ是_レ，波_レ婆_レ之_レ末_レ羅_レ族_レ遣_レ使_レ者_レ向_レ拘_レ尸_レ那_レ羅_レ之_レ末_レ羅_レ族_レ言_レ：「世_レ尊_レ是_レ刹_レ帝_レ利_レ族_レ，我_レ等_レ亦_レ刹_レ帝_レ利_レ族_レ，我_レ等_レ亦_レ應_レ值_レ得_レ受_レ一_レ份_レ世_レ尊_レ之_レ舍_レ利_レ，我_レ等_レ亦_レ為_レ世_レ尊_レ造_レ舍_レ利_レ塔_レ並_レ興_レ供_レ養_レ。」

39. And the Mallas of Pava came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

Evam vutte kosinārakā mallā te saṅghe gaṇe etadavocum – “bhagavā amhākaṃ gāmakkhette parinibbuto, na mayaṃ dassāma bhagavato sarīrānaṃ bhāgaṃ”ti.

如_レ是_レ言_レ已_レ，拘_レ尸_レ那_レ羅_レ之_レ末_レ羅_レ族_レ，向_レ彼_レ會_レ集_レ之_レ群_レ眾_レ言_レ：

「世_レ尊_レ是_レ在_レ我_レ等_レ之_レ村_レ落_レ地_レ入_レ涅_レ槃_レ，我_レ等_レ不_レ能_レ將_レ世_レ尊_レ之_レ舍_レ利_レ分_レ與_レ他_レ人_レ。」

40. But when they heard these words, the Mallas of Kusinara addressed the assembly, saying: "The Blessed One has passed away in our township. We shall not part with any portion of the relics of the Blessed One."

〔第百七卷 ㊦〕 237. Evaṃ vutte doṇo brāhmaṇo te saṅghe gaṇe etadavoca –
 “Suṇantu bhonto mama ekavācaṃ,
 Amhāka [chandānurakkhaṇatthaṃ niggaḥīta]lopo]; Buddho ahu khantivādo;
 Na hi sādhu yaṃ uttamapuggalassa,
 Sarīrabhāge siyā sampahāro.
 Sabbeva bhonto sahitā samaggā,
 Sammodamānā karomaṭṭhabhāge;
 Vitthārikā hontu disāsu thūpā,
 Bahū janā cakkhumato pasannā”ti.

如^四是^一言^二時^一， 香^一姓^二婆^三羅^四門^五向^六彼^七會^八集^九之^十群^{十一}眾^{十二}言^{十三}：
 諸^一卿^二請^三聽^四我^五一^六言^七
 我^一等^二佛^三陀^四說^五忍^六辱^七
 因^一分^二無^三上^四人^五舍^六利^七
 不^一應^二起^三殘^四害^五鬥^六爭^七
 我^一等^二應^三融^四洽^五和^六好^七
 互^一相^二分^三配^四為^五八^六份^七
 讓^一佛^二塔^三廣^四遍^五四^六方^七
 眾^一生^二信^三依^四具^五眼^六者^七

Then the brahman Dona spoke to the assembly, saying:

One word from me, I beg you, sirs, to hear! Our Buddha taught us ever to forbear; Unseemly would it be should strife arise And war and bloodshed, over the custody Of his remains, who was the best of men! Let us all, sirs, in friendliness agree To share eight portions — so that far and wide Stupas may rise, and seeing them, mankind Faith in the All-Enlightened One will find!

〔第百八卷 ㊟〕 238. "Tena hi, brāhmaṇa, tvaññeva bhagavato sarīrāni atṭhadhā samaṃ savibhattaṃ vibhajāhī"ti. "Evaṃ, bho"ti kho doṇo brāhmaṇo tesaṃ saṅghānaṃ gaṇānaṃ paṭissutvā bhagavato sarīrāni atṭhadhā samaṃ suvibhattaṃ vibhajitvā te saṅghe gaṇe etadavoca – "imaṃ me bhonto tumbaṃ dadantu ahampi tumbassa thūpañca mahañca karissāmi"ti. Adāmsu kho te doṇassa brāhmaṇassa tumbaṃ.

「然者，婆羅門！汝且平分世尊舍利為八份。」

香姓婆羅門應諾會集之群眾：「唯然，卿等。」平分世尊舍利為八份已，如是告彼會集之群眾曰：

「願諸卿等，能以此瓶與我，我以此造瓶塔，並興供養。」

彼等將瓶給與香姓婆羅門。

"So be it, brahman! Divide the relics into eight equal portions yourself."

And the brahman Dona said to the assembly: "So be it, sirs." And he divided justly into eight equal portions the relics of the Blessed One, and having done so, he addressed the assembly, saying: "Let this urn, sirs, be given to me. Over this urn I will erect a stupa, and in its honor I will hold a festival." And the urn was given to the brahman Dona.

Assosum kho pippalivaniyā [pipphalivaniyā (syā.)] moriyā – “bhagavā kira kusiṇārāyaṃ parinibbuto”ti. Atha kho pippalivaniyā moriyā kosiṇārakānaṃ mallānaṃ dūtaṃ pāhesum – “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīraṇaṃ bhāgaṃ, mayampi bhagavato sarīraṇaṃ thūpañca mahañca karissāmā”ti. “Natthi bhagavato sarīraṇaṃ bhāgo, vibhattāni bhagavato sarīraṇi. Ito aṅgāraṃ harathā”ti. Te tato aṅgāraṃ hariṃsu [āhariṃsu (syā. ka.)].

畢鉢梨瓦那之莫利耶族聞：「世尊於拘尸那羅般涅槃。」

於是，畢鉢梨瓦那之莫利耶族遣使者向拘尸那羅之末羅族言：「世尊是刹帝利族，我等亦刹帝利族，我等亦應值得受一份世尊之舍利，我等亦為世尊造舍利塔並興供養。」

「世尊之舍利已全部盡而無一份。然，即受此灰。」

是故，彼等遂持灰而歸。

41. Then the Moriyas of Pipphalivana came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

"There is no portion of the relics of the Blessed One remaining; the relics of the Blessed One have been divided. But take from here the ashes." And they took from there the ashes.

第七品 ☆ 起十佛塔

Dhātuthūpapūjā [109]

〔第百九卷 ㊟〕 239. Atha kho rājā māgadho ajātasattu vedehiputto rājagahe bhagavato sarīrānaṃ thūpañca mahañca akāsi. Vesālikāpi licchavī vesāliyaṃ bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Kapilavatthuvāsīpi sakyā kapilavatthusmiṃ bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Allakappakāpi bulayo allakappe bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Rāmagāmakāpi kolīyā rāmagāme bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Veṭṭhadīpakopi brāhmaṇo veṭṭhadīpe bhagavato sarīrānaṃ thūpañca mahañca akāsi. Pāveyyakāpi mallā pāvāyaṃ bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Kosinārakāpi mallā kusinārāyaṃ bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Doṇopi brāhmaṇo tumbassa thūpañca mahañca akāsi. Pippalivaniyāpi moriyā pippalivane aṅgārānaṃ thūpañca mahañca akaṃsu. Iti aṭṭha sarīrathūpā navamo tumbathūpo dasamo aṅgārathūpo. Evametamaṃ bhūtapubbanti.

爾時，韋提希子摩竭陀王阿闍世，於王舍城為世尊之舍利造塔並興供養。

毘舍離之離車族，於毘舍離為世尊之舍利造塔供養。

迦毘羅衛城釋迦族，於迦毘羅衛城為世尊之舍利造塔供養。

遮羅頗之跋離族，於遮羅頗為世尊之舍利造塔供養。

羅摩伽拘利族，於羅摩伽為世尊之舍利造塔供養。

毘留提婆羅門，於毘留提為世尊之舍利造塔供養。

波婆之末羅族，於波婆為世尊之舍利造塔供養。

拘尸那羅之末羅族，於拘尸那羅為世尊之舍利造塔供養。

香姓婆羅門，造瓶塔供養。

毘鉢梨瓦那之莫利耶族，於毘鉢造灰塔供養。

如是八舍利塔及第九之瓶塔，第十之灰塔。

如是，以往如是說。

42. And the king of Magadha, Ajatasattu, son of the Videhi queen, erected a stupa over the relics of the Blessed One at Rajagaha, and in their honor held a festival. The Licchavis of Vesali erected a stupa over the relics of the Blessed One at Vesali, and in their honor held a festival. The Sakyas of Kapilavatthu erected a stupa over the relics of the Blessed One at Kapilavatthu, and in their honor held a festival. The Bulis of Allakappa erected a stupa over the relics of the Blessed One at Allakappa, and in their honor held a festival. The Kolis of Ramagama erected a stupa over the relics of the Blessed One at Ramagama, and in their honor held a festival. The Vethadipa brahman erected a stupa over the relics of the Blessed One at Vethadipa, and in their honor held a festival. The Mallas of Pava erected a stupa over the relics of the Blessed One at Pava, and in their honor held a festival. The Mallas of Kusinara erected a stupa over the relics of the Blessed One at Kusinara, and in their honor held a festival. The brahman Dona erected a stupa over the urn, and in its honor held a festival. And the Moriyas of Pipphalivana erected a stupa over the ashes at Pipphalivana, and in their honor held a festival.

So it came about that there were eight stupas for the relics, a ninth for the urn, and a tenth for the ashes.

And thus it was in the days of old.

(Chaṭṭha bhāṇavāro.)

[86~109] 第六誦品結束

結語偈頌

The Epilog's Chant [110]

〔第百十卷 ㊦〕 240. Aṭṭhadoṇaṃ cakkhumato sarīraṃ, sattadoṇaṃ jambudīpe mahenti.

具^レ眼^ハ舍^セ利^カ有^マ八^ハ份^ハ
七^セ份^ハ供^ク養^ヤ閻^マ浮^フ洲^{シュ}

(1) 43. *Eight portions there were of the relics of him, The All-Seeing One, the greatest of men. Seven in Jambudipa are honored, (Vajira/Story)*

(2) *Eight portions were the relics of the One with Vision, the highest, the foremost of men: seven honored in Jambudipa, (Thanissaro Bhikkhu)*

Ekañca doṇaṃ purisavaruttamassa, rāmagāme nāgarājā maheti.

最^{モトモト}勝^ハ者^セ其^レ他^タ一^ハ份^ハ
羅^カ摩^モ村^ム龍^{リウ}王^{ワウ}供^ク養^ヤ

(1) *and one In Ramagama, by kings of the Naga race.*

(2) *and one in Ramagama honored by kings of the nagas.*

Ekāhi dāṭhā tidivehi pūjitā, ekā pana gandhārapure mahīyati;

一^ハ牙^ガ忉^{タウ}利^カ天^{テン}供^ク養^ヤ
一^ハ健^{ケン}陀^タ羅^ラ城^{シヨウ}供^ク養^ヤ

(1) *One tooth is honored in the Tavatimsa heaven,*

(2) *One tooth the devas of the Thirty-three worship; one is honored in Gandharapura;*

Kāliṅgarañño vijite punekaṃ, ekaṃ pana nāgarājā maheti.

迦^カ陵^{リョウ}迦^カ王^{ワウ}得^{トク}一^ハ牙^ガ
另^カ一^ハ牙^ガ龍^{リウ}王^{ワウ}供^ク養^ヤ

(1) *One in the realm of Kalinga, and one by the Naga kings.*

(2) *one in the realm of the king of Kalinga; another is honored by kings of the nagas.*

Tasseva tejena ayaṃ vasundharā,

其^く光^く大^く耀^く此^く國^く土^く

- (1) *Through their brightness this bountiful earth*
 (2) *These, with their splendor, their excellent gifts, embellish this wealth-bearing earth.*

Āyāgasetṭhehi mahī alaṅkatā;

殊^く勝^く供^く養^く物^く莊^く嚴^く

- (1) *With its most excellent gifts is endowed;*
 (2) *Thus the relics of the One with Vision are honored by those honored by those who are honored.*

Evaṃ imaṃ cakkhumato sarīraṃ,

如^く是^く具^く眼^く者^く舍^く利^く

- (1) *For thus the relics of the All-Seeing*

Susakkataṃ sakkatasakkatehi.

受^く諸^く彼^く恭^く敬^く供^く養^く

- (1) *One are best honored*

Devindanāgindanarindapūjito,

天^く主^く龍^く主^く人^く主^く供^く

- (1) *By those who are worthy of honor — by gods and Nagas And lords of men,*
 (2) *He is worshiped by deva kings, naga kings, human kings,*

Manussindasetṭhehi tatheva pūjito;

人^く間^く長^く老^く與^く供^く養^く

- (1) *yea, by the highest of mankind.*
 (2) *and likewise is worshiped by the most excellent people.*

Taṃ vandatha [taṃ taṃ vandatha (syā..)] pañjalikā labhitvā,

合^ㄅ掌^{ㄓㄨㄥˋ}尊^{ㄗㄨㄣ}敬^ㄐ禮^ㄌ拜^ㄅ彼^ㄅ

- (1) *Pay homage with clasped hands!*
 (2) *So pay homage to him, with hands palm-to-palm over the heart,*

Buddho have kappasatehi dullabhoti.

佛^ㄈ是^ㄕ百^ㄅ劫^ㄐ難^ㄋ遭^ㄗ遇^ㄩ

- (1) *For hard indeed it is Through hundreds of ages to meet with an All-Enlightened One!*
 (2) *for the Awakened are rarely encountered in the course of one hundred eons.*

Cattālīsa samā dantā, kesā lomā ca sabbaso;

四^ㄙ十^ㄕ齒^ㄔ齊^ㄑ白^ㄅ
 髮^ㄈ毛^ㄇ與^ㄩ一^ㄧ切^ㄑ

Devā hariṃsu ekekaṃ, cakkavāḷaparamparāti.

天^ㄊ神^ㄕ雨^ㄩ華^ㄏ鬘^ㄇ
 逐^ㄗ一^ㄧ相^ㄕ環^ㄏ繞^ㄇ

Mahāparinibbānasuttaṃ niṭṭhitam tatiyaṃ.

大般涅槃經 ～大品・第三經終

Last Days of the Buddha: the Third.

～ 《長部經典・大品・Mahāparinibbānasutta 大般涅槃經》 (DN 16, 131-240)





認識【巴利聖典】，走出「阿含迷思」

Out of the Wood ～♡

☆ 歡迎下載【巴利聖典】多媒體光碟、《寶筏心燈》聖典導讀・心靈寶典

<https://fuzi.nidbox.com/diary/read/10085262>

第壹章 感恩父母及親眷，分享給有福氣者！

Thanksgiving & Blessing

經過，數十年寒暑……

菩提僧團——身心禪林，結集「佛陀原始教法」《Pali 聖典》——

《Dhamma 法藏》、《Vinaya 律藏》、【編輯目錄】及【巴利經文及漢譯比對】等工作，皆已大致完成。

敬請流通，歡迎【校對】，或者【製成網頁】，供養十方方法界，提供善信瀏覽！

願以此功德——迴向過往雙親及眷屬；

並祈願世間——深入經藏、智慧如海。

菩提僧團 心 法師 校稿於高雄【翠峰精舍】

佛曆 2559 (西曆 2016) 年 7 月 26 日

佛曆 2567 年 5 月 27 日 (週一) 更新

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第貳章 關於「婆羅門教、種姓制度」

About Brahmanism & Casteism

世界上，最強勢、神祕又高明的宗教——
不是天主教、基督教、回教……而是：婆羅門教！

它不需船堅砲利（賣鴉片）、教士傳教、
發麵粉、蓋醫院……

就很神祕的：將你的宗教完全掉包。

讓你信他們的神（大梵化身）、
讀他們的經（梵文經典）。

在你的腦裡，植入他們的教義和價值觀。（這點基督教、回教……要慚愧了！）

甚至，連教主都可以換成他們的：大梵天神（毗盧遮那、阿彌陀佛……）。

然而，更高明的地方不止於此（將你的宗教掉包以後）：
仍神不知、鬼不覺，讓你對這一切渾然不知，以為——

還在信自己的神（大乘菩薩）、拜自己的佛（阿彌陀佛）哪！

因為迷惑、植入太深，即使人家告知真相，也不願承認。（有夠厲害～～吧？）

—— 佛曆 2559.11.17（四）大乘婆羅門教 ——

—— 佛曆 2564.5.28（五）阿含迷思 更新 ——

第一節 卡拉瑪經偈——佛陀法語 Kesamuttisutta

《巴利聖典》裡的原始佛法，從未教導人們要用“比對”的方式，來瞭解原始佛法，或閱讀佛經。

《卡拉瑪經》明確開示：“比對”就是魔說！

必須透過依教奉行【四聖諦】：「㊟ 惡業苦觸，和㊟ 能導致無益與苦果的原因——十種惡法；㊟ 現法樂住，和㊟ 能帶來利益與樂果的原因——十種善法」才能瞭解正法，並不是盲從“比對”。

《卡拉瑪經》與《四大教法經》的忠告 ➡ “如是我聞”與“比對”不代表佛說！

以下列出，所謂“比對”有十種錯誤的情況，是佛所摒棄的：

十種惡法 ⇒ (一) 貪心、(二) 貪行、(三) 瞋心、(四) 瞋行、(五) 痴心、(六) 痴行、(七) 不善、(八) 犯罪、(九) 聖智譴責、(十) 苦果。

佛說：「**❶**（汝等）勿信風俗——透過反覆廣告；**❷** 勿輕信傳統；**❸** 勿輕信聽聞；**❹** 勿信因與經教相合；**❺** 勿信基於推理——透過猜測；**❻** 勿信基於學術研究——透過公理；**❼** 勿信情況考慮周詳——似是而非；**❽** 勿信見解卓越——偏見投其所好；**❾** 勿信形象權威；**❿** 勿信因此沙門，是我等祖師。

卡拉瑪眾！汝等若自己發現——『**❶** ～**❷** 此法是不善，**❽** 此法是有罪，**❾** 此法已被智者所譴責，**❿** 如果接受此法，能導致無益與苦果！』卡拉瑪眾！其時，汝等則應徹底放棄（十種惡法）……。

十種善法 ⇒ (一) 戒心、(二) 戒行、(三) 定心、(四) 定行、(五) 慧心、(六) 慧行、(七) 祥善、(八) 無過、(九) 聖智稱讚、(十) 樂果。



卡拉瑪眾！汝等若自己發現——『① ～⑦ 此法是善，⑧ 此法是无罪，⑨ 此法已被智者所稱讚，⑩ 如果接受此法，能帶來利益與樂果！』卡拉瑪眾！其時，汝等則應具足安住（十種善法）！」

～《增支部經典·三集·五十經篇之二·大品·Kesamuttisutta 卡拉瑪經》(AN 3.66)

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第二節 檢驗「四大教法」—— “如是我聞” 不可代表佛說！ 4-Checking

☆ 最早出現：「佛經卷首須置“如是我聞”」的文獻記載，並非佛經，反而是龍樹（婆羅門種）的《大智度論》。龍樹說「性空」、教人要放空，自己一點也不空，素有「千部論主」之美稱，不但造論特多，偽造大量梵語佛典；為掩人耳目，更杜撰：「釋尊對阿難言，須於經典卷首加上“如是我聞”」的說法。好愚弄、取信於一般凡夫眾生，令其偽造、竄改佛經的奸計得逞！

1. 檢驗「比丘所說」教法 *Checking Buddha's Preaching by Bhikkhu*

〔⊖ 比丘所說「非法、非律！」 𞤿 *Bhikkhu wrong view*〕

世尊如是曰：「諸比丘！世間有比丘，作如是語，聞說：

『賢友！我從世尊面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）

律藏中，有此依據，可以去下結論，告知：

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）此比丘所誤解。』

諸比丘！因此汝等應捨棄於此錯誤（比丘所說之傳承）。

〔㊦ 比丘所說「如法、如律！」 𢆶 *Bhikkhu right view* 〕

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）此比丘所正解。』

諸比丘！此為第一大教法（比丘所說教法之檢驗），應憶念不忘——永久受持。

卐

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2. 檢驗「僧團所說」教法

Checking Buddha's Preaching by Sangha

〔㊦ 僧團所說「非法、非律！」 𞤿 *Sangha wrong view* 〕

復次，諸比丘！世間有比丘，作如是語，聞說：

『賢友！於知名某者住處，有僧團共住、有長老、有上首（領袖），我從彼僧團面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

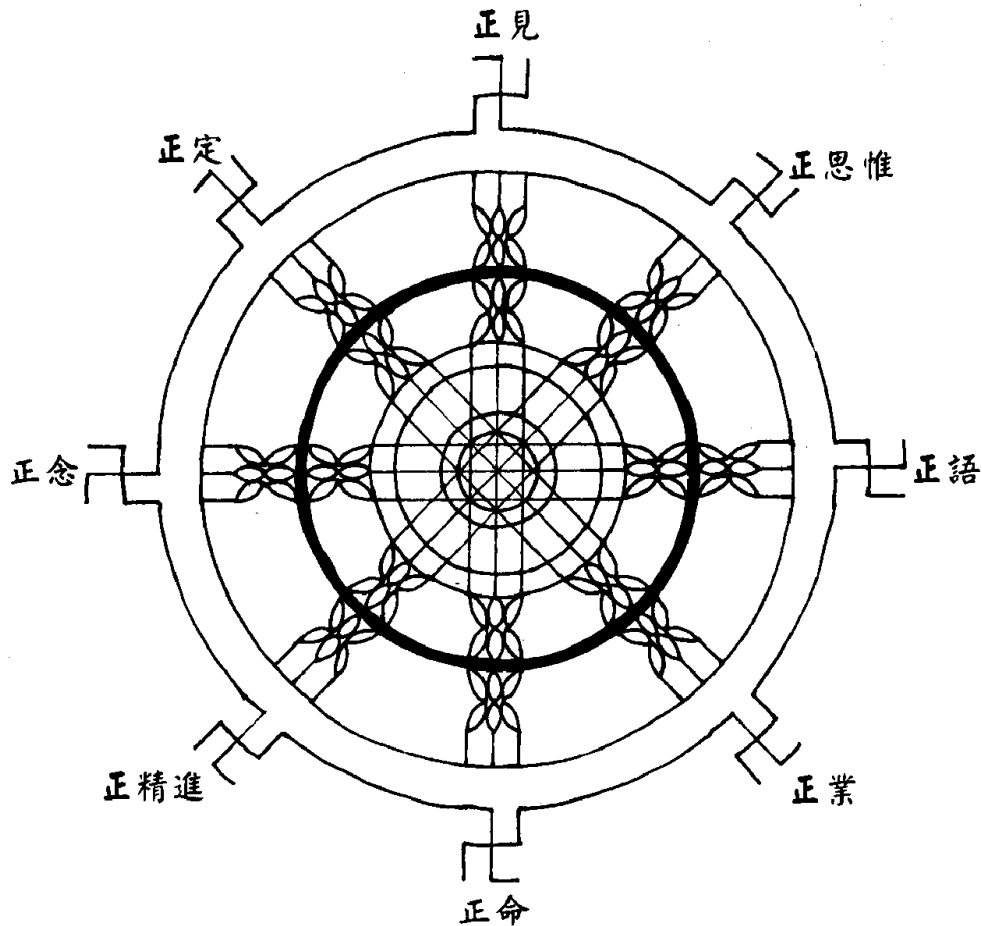
諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼僧團所誤解。』

諸比丘！因此汝等應捨棄於此錯誤（僧團所說之傳承）。



〔四〕 僧團所說「如法、如律！」 ☞ Sangha right view 〕

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼僧團所正解。』

諸比丘！此為第二大教法（僧團所說教法之檢驗），應憶念不忘——永久受持。

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3. 檢驗「多數教派所說」教法

Checking Buddha's Preaching by Mainstream

〔㊦ 多數教派所說「非法、非律！」 ㏸ Popular wrong view 〕

復次，諸比丘！世間有比丘，作如是語，聞說：

『賢友！於知名某者住處，有眾多長老比丘共住，多聞而傳承阿含（聖教）、憶持正法（經藏）、憶持聖律（律藏）、憶持論母（論藏），我從彼等長老面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）波等（多數教派之）長老所誤解。』

諸比丘！因此汝等應捨棄於此錯誤（多數教派

所說之傳承）。

〔㊦ 多數教派所說「如法、如律！」 📖 Popular right view 〕

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼等（多數教派之）長老所正解。』

諸比丘！此為第三大教法（多數教派所說教法之檢驗），應憶念不忘——永久受持。

卐

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4. 檢驗「非主流所說」教法

Checking Buddha's Preaching by Non-Mainstream

〔㊦ 個別傳承所說「非法、非律！」 ㏸ *Personal wrong view* 〕

復次，諸比丘！世間有比丘，作如是語，聞說：

『賢友！於知名某者住處，有某一長老比丘居住，多聞而傳承阿含（聖教）、憶持正法（經藏）、憶持聖律（律藏）、憶持論母（論藏），我從彼長老面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）波（個別傳承之）長老所誤解。』

諸比丘！因此汝等應捨棄於此錯誤（個別傳承所說之傳承）。

〔 ⑧ 個別傳承所說「如法、如律！」 ➡ *Personal right view* 〕

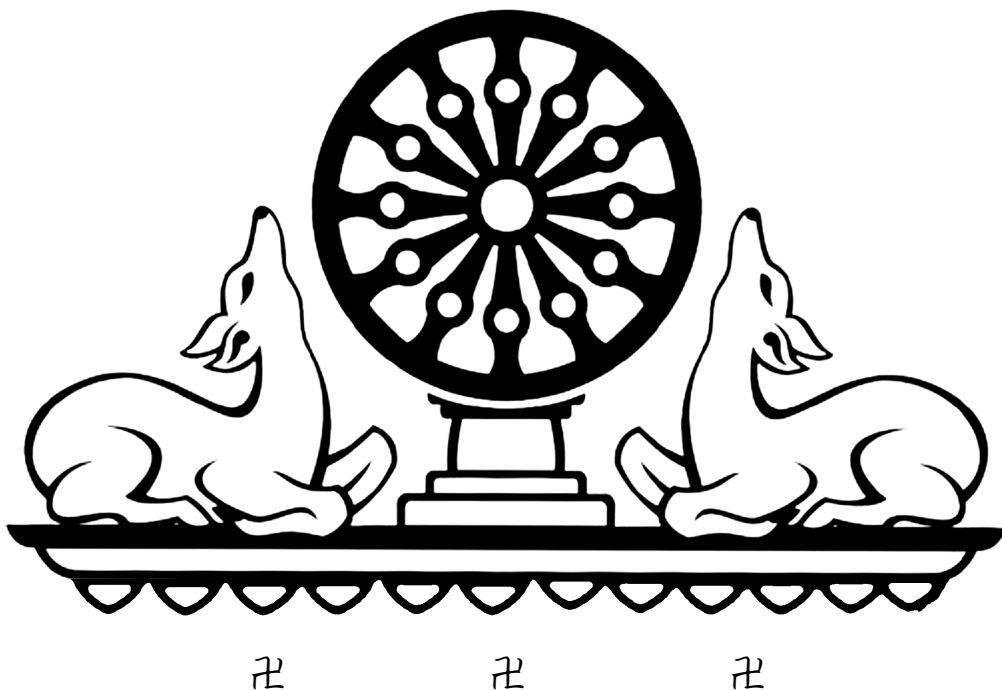
若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼（個別傳承之）長老所正解。』

諸比丘！此為第四大教法（個別傳承所說之檢驗），應憶念不忘——永久受持。

諸比丘！此等是『四大教法』（之檢驗），應憶念不忘——當如是永久受持。」

～《長部經典・Mahāparinibbānasutta 大般涅槃經》(DN 16, 188)



第參章 無常歲月——走出迷思

Out of the Mahayana Brahmanism

第一節 【巴利聖典】簡介——前言 *Brief Introduction*

☆ 阿含（Āgamā）⇒

佛世以後，阿含是所有聖教傳承的簡稱。

原來意思：這佛法是從別人那裡聽來的！

是否正確？不敢保證——

要自己從經律當中去核對。

如《四大教法經》中所說。

☆ 九部經（九分教）⇒

(1) 契經（巴利聖典：比丘波羅提木叉、比丘尼波羅提木叉、相應部經典、長部經典、中部經典、增支部經典）；

(2) 應頌（應該背誦：小誦經、法句經、經集）；

(3) 記說（契經解說：聖律、大義釋、小義釋）；

(4) 偈經（偈頌詩句：長老偈、長老尼偈）；

(5) 自說經（佛自開示）；

(6) 如是語（聞佛開示）；

(7) 本生譚（佛教故事：天宮事、餓鬼事）；

(8) 未曾有法（解說教義：無礙解道）；

(9) 智解（教理問答：導論、三藏知津）。

～《增支部經典·五集·正法品·Dutiyasaddhammasammosasutta 忘失正法之二經》(AN 5.155)

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☆ 法（ Dhamma ） ⇒

佛世時代，法是屬於《九部經》的《應頌》部份；
《應頌》是指佛法當中『應該背誦』的法句偈語。
其中包含：《小誦經》、《法句經》、《經集》。
佛世以後二百年間，仍然傳承正法律的原始僧團——
為解釋小誦經、法句經、經集，故結集了《經藏》。

☆ 律（ Vinaya ） ⇒

佛世時代，律是『生活規範』，
後世才引申為『解釋戒的經』；
佛世以後二百年間，仍然傳承正法律的原始僧團——
為了解釋兩部律的《戒本》，所以結集了《律藏》。

☆ 論母（ Mātikā ） ⇒

字義叫做：法義大綱，現今論藏的原始雛型。
論藏：不代表佛說，是早期部派論師的觀點。
佛陀時代只有法（ Dhamma ）和律（ Vinaya ）；
並沒有〈偽〉論（即阿毗達摩 Abhidhamma ）——
但是在指導學生背誦法義時，可能會需要大綱；
類似考試作弊的小抄，這就是『論母』的來源。

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☆ 正法久住的五個因緣 ⇒

- ① 佛弟子恭敬地來聽聞佛法；
- ② 佛弟子恭敬地來學習佛法；
- ③ 佛弟子恭敬地來回憶佛法；
- ④ 佛弟子恭敬地來觀察所回憶的法義；
- ⑤ 佛弟子恭敬地知解法義以後，而來修習法隨法行的佛法。

～《增支部經典·五集·五十經篇之四·正法品·Paṭhamasaddhammasammosasutta 忘失正法之一經》(AN 5.154)

☆ 忘失五法的五個因緣 ⇒

- (1) 不通達巴利聖典；
- (2) 不詳細為人說法；
- (3) 不教導他人說法；
- (4) 不詳細解讀法義；
- (5) 不修習內觀法義。

～《增支部經典·五集·正法品·Dutiyasaddhammasammosasutta 忘失正法之二經》(AN 5.155)

☆ 破壞正法的五個因緣 ⇒

- ① 顛倒經文；
- ② 難以調教；
- ③ 不敬傳承；
- ④ 豐富積蓄；
- ⑤ 破和合僧。

～《增支部經典·五集·五十經篇之四·正法品·Tatīyasaddhammasammosasutta 忘失正法之三經》(AN 5.156)

☆ 淘汰沙門的污染 ⇒

- ① 剔除假和尚（栽培良田譬喻）；
- ② 剔除假佛教（簸揚糠粃譬喻）；
- ③ 剔除假道場（水管取材譬喻）。

～《增支部經典·八集·初五十經篇·慈品·Kāraṇḍavasutta 沙門之莠經》(AN 8.10)

綜合以上聖典的敘述，我們得到如下的結論：

(1) 【巴利聖典】不是「北傳婆羅門教」的《阿含經》、也不像「南傳佛教」的〈偽〉論《阿毗達摩》或「一經一論」的【梵文經典】！

(2) 【巴利聖典】代表，原始佛法「正法」與「聖律」的第一手資料～～佛陀最後的教說：「正法與聖律，於我滅後，當為，汝等之大師！」

(3) 【巴利聖典】每部經典，皆有歷史、文獻記錄，翔實可信、嚴謹可考；每卷經文，前後關聯、次第井然，多達二萬三千三百二十四卷，皆有重點、主題，有如，完整體系的《佛法教材》、生動活潑的《聖境旅人書》。

《佛遺教經》姚秦 三藏法師 鳩摩羅什 譯【菩提僧團、心 法師 整理】（佛垂般涅槃略說教誡經 *The Buddha's Last Bequest*）

佛陀最後的教說，與【巴利聖典】可以互相對照，所說完全一致！

《佛遺教經》證實：「四聖諦」才是佛法的核心；而非，後來，摻雜婆羅門教思想之「大乘教」，與其衍生之「阿彌陀佛」，或「密教」信仰！

《聖典選讀》追隨諸佛古道～忘失正法等經【剔除假佛教】 *Dhammasammosasutta.pdf*
https://archive.org/details/palishengdian04_007

《聖典選讀》*Dhammasammosasutta*

追隨諸佛古道～忘失正法等經

巴漢對照 佛曆 2563. 11. 9 菩提僧團 Ven. Devacitta 整理
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.
皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者
To Make Offerings to Supreme Buddha, Dhamma, Holy Scriptures.
供養——無上世尊、無上法身、無上舍利

《聖典選讀》

忘失正法等十七經

【剔除假佛教】



《聖典選讀》

拘迦利謗聖等經

【提婆達多派非佛說】


巴利聖典 palitxt@gmail.com  <https://sites.google.com/site/palishengdian>

《聖典選讀》*The Pali Selected Readings*

追隨諸佛古道～拘迦利謗聖等經

巴漢對照 佛曆 2563. 11. 9 菩提僧團 Ven. Devacitta 整理
To Make Offerings to Supreme Buddha, Dhamma, Holy Scriptures.
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巴利聖典 palitxt@gmail.com  <https://sites.google.com/site/palishengdian>

《聖典選讀》追隨諸佛古道～拘迦利謗聖等經【提婆達多派非佛說】 *The Pali Selected Readings.pdf*
https://archive.org/details/palishengdian04_008

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第二節 走出「彌陀傳說」

Out of the Amitabha Brahmanism

漢地被〔婆羅門教〕假冒佛教，矇混了二千多年，【巴利聖典】的出現，該是「佛陀正法」覺醒的時刻了！

由馮馮居士的《耶穌基督在印度西藏足跡的追尋》不難得知，大乘的彌陀信仰，事實上是基督宗教的一個分支：

「我們也可以很清楚地，看到彌陀的光環，就是這樣，從阿含經中，逐一摘取波斯的寶石鑲嵌出來的……但是，最後要表達的結論，還是諸行無常、苦、無我……。

如果，您不走出彌陀的光環來，怎麼能夠看到原始的法義呢？……還是，要用理性來檢視這些寶石的原產地——波斯與阿含經？」

～節錄自《走出彌陀的光環》曾銀湖 居士

在走出「彌陀傳說」的同時，何不放下「阿含迷思」呢？

☞ ① 阿含經，分散於各部派，沒有次第、又不完整；並且，由於翻譯者對原始佛法，不甚了解，所翻字句，令人生澀難懂，又混充不少大乘思想及其他經論者，例如：《雜阿含經》混以《無憂王經》！

在所有漢譯《雜阿含經》中，竟找不到四神足、四正勤，「根相應」亦殘缺不全，三十七道品的順序、卷次錯亂，又不完整，就像，朝代錯亂、枯燥乏味的歷史教科書，漫無頭緒、令人費解；所以，歷代經論家，對阿含經皆不甚重視！

然而，近代《阿含經》，為何又重新受到重視？

答案：是因為「巴利聖典」的出現！

當《阿含經》的字句，難以閱讀時，就把「巴利聖典」的字句，照搬上去！恰如斷手、斷腿的人，需要義肢才能走路一樣！

👉 ② 反觀「巴利聖典」，有如，詳實有序、生動活潑的聖境旅人書，提綱挈領、事半功倍——多達二萬三千三百二十四卷，每卷經文，前後順序、次第井然，三十七道品，相當完整；而且，每卷經文，皆有重點、主題。

例如：《大念住經》，是「四念住」的詳細說明，而其他經卷，因所敘述重點不同，只能一筆帶過；如果，遺漏《大念住經》，二萬多卷的「巴利聖典」就如缺手、斷腿，有關「四念住」的項目，將無法令人了解！

「巴利聖典」體系之完整、次第之分明，是歷代聖者、阿羅漢，精心的結集、編排，是留給世人最珍貴的禮物！

所以，對於「巴利聖典」應有系統的研讀，才能獲得，正確的見解，與最大的益處。

千萬，不可把祂，拿來當作：

修補混淆「婆羅門教」思想之《阿含經》的工具；才是，對「巴利聖典」莫大的恭敬與尊重！

現在，正是放下《阿含經》，走出「阿含迷思」；重新認識「巴利聖典」、回歸「佛陀正法」的時刻了！

第三節 走出「阿含迷思」

Out of the AGAMA Brahmanism

佛法（最現實的因果） ≠ 巴利語轉寫（紙上談兵）

附佛外道說：

「巴利文（師按：巴利語並非文字，應是巴利語轉寫）只存在於原始佛教，大乘用的是梵文。

（師按：『大乘』外道非佛法，應正名為『大乘婆羅門教』，他為什麼提到梵文、印度古語與其他宗教等不相干的哲學迷思呢？）

我對印度古語與宗教哲學，比一般人清楚，我在研究所唸了三年古典梵文，並修了許多有關印度哲學的課。在此之前，我已唸了很多年的佛學，我是比一般人知法的……。

（師按：原來他錯把馮京當馬涼，浪費時間於——這些像是婆羅門教、景教、拜火教等外道的迷思，把『大乘婆羅門教』當成是『正法』或『佛學』來研究；

然而『法說非法、非法說法』真正【原始佛法】反而變成他口中的『小乘』了？所以他誤人誤己地以為『比一般人知法……』。）」

法師對附佛外道說：

「我想確定你到底所學習的是（原始）佛教的巴利語……還是（大乘）婆羅門教的呢？

原因是佛陀時代，就像我們現代一樣，是的！

比方說：我們現在說漢語、閩南語、英語……

可是不見得說這些話的人，都是佛教徒：是一樣的道理！

可見，不了解佛法，最關鍵的還不是語言這個工具。

而是觀念：

① 有沒有「以戒為師」？（戒如：佛法僧戒四不壞信、倫理道德等等！）

② 有沒有「依教奉行」？（教如：四聖諦、八正道、戒定慧、智仁勇三達德等等！）

因為，在佛陀時代即使是外道，也是聽懂巴利語的——但是！為什麼他們都無法成就正覺呢？

那些，後來咬文嚼字、把原本純淨的佛法——搞得支離破碎的論師們，那就更不用說了！

★ 所以，原始的佛法不在文字上，而在【根本法義】上，因為：

同樣的文字，給不懂法義的人看，還是會看不懂，甚至會誤解的！」

Brahma 梵 = Brahman 婆羅門，實為同一字之不同翻譯。

誰會捨棄佛陀說法的語言「巴利語」——古印度拘薩羅和摩揭陀地區的方言，而使用「梵語」——「婆羅門教」之語言，記錄佛經呢？

答案很明顯：若不是「婆羅門教」徒；就是，偽稱歸附佛法，而實際上，仍是「婆羅門教」徒的「附佛外道」！

由此看出：「梵語」、「梵文」與「婆羅門教」之關係，如此密切；所有梵文經典，自然，充斥「婆羅門教」思想、成為「婆羅門教」之經典，並無令人意外之處。

而漢地，絕大多數之佛經，皆譯自「梵文」，所謂：梵文「佛經」，若不混淆「婆羅門教」（婆羅門 = 梵 = 清淨本性）之思想，那才是奇怪之至！

近代，某些學人，不肯捨棄譯自「梵文」，充斥「婆羅門教」思想之《阿含經》；想了解原始佛法，卻又捨棄「巴利聖典」而不讀。美其名為“比對”，竟拿「巴利聖典」隻字片語，當作修補《阿含經》之工具！

恰似：「拆卸新車零件，拿來修補破車，實是愚人作為！」

究其原因，無他，只不過是想，持續保有：源自「婆羅門教」之思想 ⇒ 梵 = 清淨本性、佛性、空性、如來藏、中觀、真我、本體（實相）……等思想，令其，借屍還魂罷了！

《佛遺教經》世尊三唱：「汝等若於，苦等四（聖）諦，有所疑者，可疾問之；毋得懷疑，不求決也！」

然而，至今學佛人，對於佛陀法語——「巴利聖典」，所闡述之佛法核心——「四聖諦」要義；依然無知、不求甚解、無人問津或關注！

所以，若真想認識「原始佛法」、了解「四聖諦」真理；有必要重新、有系統的閱讀「巴利聖典」，才是目前最迫切、最重要的工作！

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第四節 走出「緣起誤區」

Out of the Nagarjuna Brahmanism

☆ 「空性」思想實是婆羅門教的一個分支，試想：「空性創造」與「梵天創造」有何不同？

☆ 緣「生」而有「老死」，生、老死互為互補的條件，「生」和「老死」雖然「相對性」，但其關係，卻是「絕對性」的真理！佛陀稱祂為「四聖諦」。

☆ 龍樹（婆羅門種）的詭辯、矯亂——《中論》第二十四品：

「『眾因緣生法，我說即是空；亦為是假名，亦是中道義。』……何以故？眾緣具足，和合而物生；是物屬眾『因緣』，故『無自性』。

『無自性』故空，空亦復空；但為：引導眾生故，以『假名』說。離有、無二邊，故名為：『中道』。」

① 緣生法 ≠ 無自性 ≠ 空；

② 緣生法 ≠ 無自性 ≠ 假名；

③ 緣生法 ≠ 無自性 ≠ 中道義。

✗ 錯亂的把「緣生法」，解釋成「無自性」；「無自性」，更不是「空假中」，而是，龍樹的詭辯！～☹

「無自性」只是「無」自性、「否定」自性，並不能說明「依存」的「相對性」（也就是說：緣起、因果關係）；所以，難怪會落入：空、有、亦空亦有（空有不二、真空妙有）、非空非有（不一不異、不常不斷）……等對立，獨斷式的「常見」或「斷見」。

✓ “相對性” ⇒ 是名：「緣起」，“緣起” ⇒ 才是「中道義」！～😊

第五節 三個愚人，正法覆滅！

Out of the Upanishad Brahmanism

☆ 「緣起」是「相對性」施設——四聖諦：「此有故彼有（苦），此生故彼生（集）；此無故彼無（滅），此滅故彼滅（道）。」

～《因緣相應・伽拉羅剎利品・tumhasutta 非汝之物》(SN 12.37)

(1) 佛滅後三百年（西元前 150），迦多衍尼子（婆羅門種）造〈偽〉論《阿毗達摩發智論》：將一切法，說成實「有」。破壞緣起「相對性」，正法淪為「像法」。

(2) 佛滅後七百年（西元 150～250），龍樹（婆羅門種）造《中論》：將一切法，說成無自性「空」。破壞緣起「相對性」，像法淪為「末法」。

(3) 佛滅後一千二百年（西元 700～750），商羯羅（婆羅門種），仿效中觀辯證，創不二一元論，改革婆羅門教，為印度教，註解《奧義書》：將性「空」，說成「上梵」，將緣起「有」，說成「下梵」，論破、取代佛教。佛滅後一千七百年（西元 1205）回教入侵，末法覆滅！

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1. 【正法混亂之五因】

5-Cause Of Semblance Dhamma Arising

「迦葉！像法之世生時，則有正法之滅！
 迦葉！地界不能令正法滅；
 水界不能令正法滅；
 火界不能令正法滅；
 風界不能令正法滅。
 但是，彼等愚人生之時，能令此正法滅！
 迦葉！譬如，除非船之先沉；
 迦葉！否則，正法不應有滅！

迦葉！有此等五法存在，將導致正法退墮、
 混亂、滅沒！

五者何耶？

迦葉！於此，有比丘、比丘尼、優婆塞（信士）、優婆夷（信女）等：『**①** 不尊重師（佛）、住不隨順，**②** 不尊重法、住不隨順，**③** 不尊重僧伽、住不隨順，**④** 不尊重學（戒）、住不隨順，**⑤** 不尊重定、住不隨順。』」

～《迦葉相應·迦葉品·Saddhammappatirūpakasutta 像法》(SN 16.13, 156)

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2. 【阿賴耶識？離開因緣，識即不生！】

Out of the Alaya Brahmanism

☆ 世尊對於主張：「清淨本性、佛性、空性、阿賴耶識、如來藏、中觀、真我、本體、實相……等思想」之學者，一記棒喝！

☆ **不可以五蘊、六塵見「如來」；但是，若離開五蘊、六塵，亦無法見「如來」！**

☆ 在這裡，不是說「五法蘊身、佛性、空性、阿賴耶識」有無的問題？而是說明——如果執取任何一法為「有」或「無」，都不叫做「涅槃真理」！

「茶帝！汝實生如是惡見耶？『予實如是，理解從世尊所說之法，即：此識流轉、輪迴；而且，常保持自己之同一性也。』」

茶帝曰：「世尊！予實如是，理解從世尊所說之法，即：此識流轉、輪迴；而且，常保持自己之同一性也。」

世尊曰：「茶帝！如何其識？」

茶帝曰：「世尊！此語，即：『所受者，於此處、彼處，受善、惡業之果報。』」

世尊曰：「愚痴人！汝實在從哪裡知道？我如此說法耶？
愚痴人！識由緣生，予豈非以種種法門，說：『離開
因緣，識即不生！』否？

然，愚痴人！汝自己誤解、誣謗我等、傷害自身、又
多生非福。

愚痴人！此將為汝，帶來長夜傷害、苦惱不幸福也。」



～《中部經典・雙大品・*Mahātaṇhāsankhayasutta* 愛盡大經》(MN 38, 398)

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第六節 佛陀修學過程？證知「四聖諦義」！

The 4-Noble Truths' Vipassana

☆ 世尊現等覺 ⇒ 是因為如實證知五取蘊之四聖諦（而非四攝、六度波羅蜜）！

☆ 世尊“發現”相對緣起、四聖諦：「**①** 此有故彼有（苦），**②** 此生故彼生（集）；**③** 此無故彼無（滅），**④** 此滅故彼滅（道）。」⇒ 何有故有老死（苦）耶？緣何而有老死（集）耶？……**①** 有生故有老死（苦）！**②** 緣生而有老死（集）！……何無故無老死（滅）耶？何滅而有老死滅（道）耶？……**③** 無生故無老死（滅）！**④** 生滅而有老死滅（道）！……。

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1. 【四聖諦義——洞察五蘊生滅】

Insight Into 5-Aggregates' Birth & Death

「諸比丘！因為不隨覺、不洞察『四聖諦』，我與汝等，長久以來，流轉於生死。四者何耶？

① 諸比丘！因為不隨覺、不洞察：『苦聖諦』，我與汝等，長久以來，流轉生死。

② 諸比丘！因為不隨覺、不洞察：『苦之集聖諦』，我與汝等，長久以來，流轉生死。

③ 諸比丘！因為不隨覺、不洞察：『苦之滅聖諦』，我與汝等，長久以來，流轉生死。

④ 諸比丘！因為不隨覺、不洞察：『到達苦滅之道聖諦』，我與汝等，長久以來，流轉生死。」

～《長部經典・Mahāparinibbānasutta 大般涅槃經》(DN 16, 155)

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2. 【尋佛古都——不死道跡】

The Way Leading To the Cessation Of Stress

☆ 並不是「無」苦、集、滅、道，「超越時空」的不死道跡 ⇒ ① 正見、② 正思惟、③ 正語、④ 正業、⑤ 正命、⑥ 正精進、⑦ 正念、⑧ 正定。

「諸比丘！同此，我發現過去正覺者，通行之古道、古徑。諸比丘！過去諸佛，通行之古道、古徑者何耶？此即八聖道分，如是：『① 正見、② 正思惟、③ 正語、④ 正業、⑤ 正命、⑥ 正精進、⑦ 正念、⑧ 正定』。」

諸比丘！此乃過去正等覺者，通行之古道、古徑。

⑫ 追隨其道，隨其道而行，則知『老死』，知老死之集，知老死之滅，知趣滅老死之道跡；

⑪ 追隨其道，隨其道以行，則知『生』，知生之集，知生之滅，知趣滅生之道跡；

⑩ 追隨其道，隨其道以行，則知『有』，知有之集，知有之滅，知趣滅有之道跡；

⑨ 追隨其道，隨其道以行，則知『取』，知取之集，知取之滅，知趣滅取之道跡；

⑧ 追隨其道，隨其道以行，則知『愛』，知愛之集，知愛之滅，知趣滅愛之道跡；

⑦ 追隨其道，隨其道以行，則知『受』，知受之集，知受之滅，知趣滅受之道跡；

⑥ 追隨其道，隨其道以行，則知『觸』，知觸之集，知觸之滅，知趣滅觸之道跡；

⑤ 追隨其道，隨其道以行，則知『六入』，知六入之集，知六入之滅，知趣滅六入之道跡；

④ 追隨其道，隨其道以行，則知『名色』，知名色之集，知名色之滅，知趣滅名色之道跡；

③ 追隨其道，隨其道以行，則知『識』，知識之集，知識之滅，知趣滅識之道跡；

② 追隨其道，隨其道以行，則知『行』，知行之集、知行之滅、

① 知趣行滅之『道跡』。

知此，我以示比丘、比丘尼、優婆塞、優婆夷。諸比丘！如是梵行繁榮、增廣，示知眾多人等，予增大，依人天而善說示。」

～《因緣相應·大品·*Nagarasutta* 諸佛古道》(SN 12.65)

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第七節 「正法」與「聖律」——回顧佛陀教法興衰史

Scripture & History

1. 巴利語系 ☞ 「法藏」簡介～

Introduction Of Pali Sutta-Pitaka

巴利語，是古印度拘薩羅和摩揭陀地區的俗語、佛陀時代說法的語言。

【巴利聖典】最初僅有《法藏》（即經藏）與《律藏》，並無所謂〈偽〉《論藏》（阿毗達摩）！

《大般涅槃經》(DN 16, 216)：「阿難！依我為汝等，所說之『（正）法與（聖）律』，於我滅後，當為，汝等之大師。」

佛陀於西元前 489 年入滅後，聖弟子們將《法藏》（即經藏），分成五個部份——

- ❶ 較長篇幅的經文，編列在《長部經典》；
- ❷ 中等篇幅、不長不短的經文，編列在《中部經典》；
- ❸ 較短篇幅的經文，編列在《小部經典》；
- ❹ 其他，依據蘊、處、界，專題式分類，則編列在《相應部經典》；
- ❺ 此外，還編列了一套百科全書形式的《增支部經典》，由一至十一作為索引。

《法藏》（即經藏）至此，大體完備！

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2. 巴利語系 「律藏」簡介～

Introduction Of Pali Vinaya-Pitaka

巴利律藏，也分成五個部份——

- ❶ 《比丘類》輯錄，有關《比丘戒本》二二七條戒，每一條戒，制戒因緣與解說；
- ❷ 《比丘尼類》輯錄，《比丘尼戒本》三一一條戒，每一條戒，制戒因緣與解說；
- ❸ 《大品》輯錄，有關僧伽各項生活，例行事宜、重大議題，如：布薩誦戒、入雨安居、自恣悔過、穿功德衣、僧伽會議等之規定；
- ❹ 《小品》輯錄，有關僧伽議事、處罰方式、滅諍原則、瑣碎事宜之補充規定；
- ❺ 《附隨》輯錄，其他分類摘要、列舉綱要、補充說明，宛如戒律之補充教材。

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3. 巴利語系 ☞ 「南傳佛教」簡介～

Introduction Of Pali Abhidharma

〈偽〉《論藏》（阿毗達摩）的由來——

西元前 271～150 年，北方摩揭陀國孔雀王朝阿育王，在暴政統治後，推行仁政。

所以，需要主張「一切法實有」，像是：

(1) 〈偽〉《論藏》（阿毗達摩）創始者富樓那（並非十大弟子之一，為同名或假託者）、(2) 迦多衍尼子（婆羅門種）的〈偽〉論《阿毗達摩發智論》（實際上，源自外道勝論派「婆浮陀迦旃延」的原子理論）等教義，用以安撫、規範人心。

現在的「南傳佛教」嚴守戒律，並且，依據巴利語系〈偽〉論《阿毗達摩》思想，為富樓那、迦多衍尼子的繼承者：

① 西元前 273 年，阿育王派遣其子摩哂陀長老，首次將巴利語系之佛教傳入錫蘭島；

② 西元 1058 年，傳入緬甸蒲甘王朝；

③ 西元 1361 年以後，由錫蘭島更陸續傳入泰國、柬埔寨、寮國等國家。

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4. 梵文語系 ☞ 「北傳婆羅門教」簡介～

Sanskrit Mahayana Brahmanism

西元 150 年以後，南方憍薩羅國主娑多婆訶（引正王），採納龍樹（婆羅門種）的「空性思想」。

作為：推行愚民政策、剷除舊勢力，以及宗教與政治鬥爭之工具！

龍樹說「性空」、教人要放空，自己一點也不空，將婆羅門、佛教、耆那教思想，融為一爐，曾偽造大量梵文經典。

他造論特多，素有「千部論主」之美稱，縱橫古今、無出其右！

因此，他將阿育王時期，巴利語系之佛教，貶稱為「小乘」；而其梵文語系之南方新興宗教，則自稱為「大乘」。

四、五世紀時，無著、世親（婆羅門種）兄弟，由龍樹的「空性思想」，更進一步發展出「三界唯心、萬法唯識」之瑜伽行派。

現在的「北傳婆羅門教」，依據「空性思想」與「唯心唯識」，為龍樹、無著、世親等，梵文語系新興宗教的繼承者。

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5. 梵文語系 ☞ 「藏傳婆羅門教」簡介～

Sanskrit ESOTERICA Brahmanism

西元 700～750 年，商羯羅（商卡拉 Shankara，婆羅門種），延續「大乘」唯心論，仿效中觀辯證，倡不二一元論，改革婆羅門教「吠檀多派 Vedanta」，成為「印度教」（新婆羅門教），狂註《奧義書》——

將性「空」，說成「上梵」；將緣起「有」，說成「下梵」。論破「空性思想」、取代「大乘」教義，復興了主張「種姓制度」的吠陀傳統。

於是，大批印度「大乘」教徒，紛紛改信印度教；「密教」信徒，以混合婆羅門教、男女雙修方式，獲得苟延殘喘；般若但亦方便，戒律蕩然無存！

西元 747 年，藏王迎請寂護、蓮華生、蓮華戒，並與漢地禪宗「大乘」教義辯論，後者敗退，奠定西藏「密教」基礎。

西元 1203 年，回教入侵，燒毀「密教」最後據點超戒寺；印度「密教」徒逃往尼泊爾、西藏等地避難。

西藏接收超戒寺大量典籍後，便傳承了密教教學的傳統，形成以「密教」為主流的「藏傳婆羅門教」。

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第八節 【思想梵化】與「種姓制度」關係密切——結語

Conclusion

(1) 迦多衍尼子、龍樹、無著、世親、商羯羅……這些，改變佛教的關鍵人物，為何，剛好都是「婆羅門種姓」呢？

可見，絕非偶然、亦非巧合！長久以來，佛教團體，普遍梵化；必然，存在著種姓歧視（新種姓 *Caste*、亞種姓 *Sub-Caste*）的嚴重問題！

(2) 一切佛法的解說中，只要是提到「空」，像是「空性、性空、畢竟空」、緣起「性空」，都歸屬於「像法」（相似法）。

龍樹中觀所發展出來的玄談，早在第八世紀，就被商羯羅證明，與婆羅門教義相同，根本與佛陀教法，完全沾不上邊；緣起、四諦、三十七道品，才是佛陀正說。

除了「空」外，還包括：唯識、因明、如來藏，具是一門忠烈，均殉於商羯羅之手。

《認識【巴利聖典】，走出「阿含迷思」》（全文完） ～





☸ 我心清淨恆念四不壞信皈依處——

Three Precious Ones and Buddha's Commandments as my Refuge -

南無佛！南無法！南無僧！南無戒！

Namo Buddha! Namo Dhamma! Namo Sangha! Namo Sikkhapada!

☸ 迴向法界——

Love and blessings...

願以此功德，迴向雙親眷；

Willing to take the merit, bless to parents and family;

普及於一切，苦海常作舟。

Dedicated to all beings, dukkha-sea often for the boat.

善哉！善哉！善哉！

Good! Good! Good!



聖典凡例 *Text's Introduction*

一、編輯宗旨

☆ 自洲、法洲 —> 自燈明，法燈明！

～《長部經典・Mahāparinibbānasutta 大般涅槃經》(DN 16, 165)

“Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā”ti.

「阿難！於現_在，或我_滅後_後，若有_人『以_自燈_明，隨_時自_依，不_依他_人；以_法燈_明，隨_時法_依，不_依他_人』者——阿難！彼等_等，於我_{比丘}眾_中，將_在最_高境_地，必_定樂_於修_學。」

何_為「法_燈明_明、法_依依_依」？

原始的佛陀教法——「法與律」，應以「四聖諦」為依歸：

(1) *Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.*

「阿難！依_我為_汝等_等，所_說之_法『法_與律_律』，於_我滅_後，當_為，汝_等之_大師_師。」

～《大般涅槃經》(DN 16, 216)

(2) 「苦_諦實_實苦_苦，不_可令_樂；集_真是_因，更_無異_因；苦_若滅_者，即_是因_滅，因_滅故_果滅_滅；滅_苦之_道，實_是真_道，更_無餘_道。」

～《佛遺教經》

(3) 有關部派思想，與「四聖諦」不相應，不予收錄者，如下：

「① *Abhidhamma* 論藏、② *Therāpadānapāli* 長老譬喻、③ *Therāpadānapāli* 長老尼譬喻、④ *Buddhavaṃsapāli* 佛種姓、⑤ *Cariyāpiṭakapāli* 行藏、⑥ *Jātakapāli* 本生經。」

二、原典說明

(1) 《巴利原典》主要採用內觀研究所 (*Vipassana Research Institute, VRI*) 根據緬甸仰光第六次集結版。

以下縮寫，用於代表《巴利原典》的不同版本：

sī. = *Sri Lankan* 斯里蘭卡_卡

syā. = *Thai* 泰國_國

pī. = *Pali Text Society* 巴利聖典協會_會 (PTS)

kaṃ. / ka. = *Cambodian* 柬埔寨_寨

以下縮寫用於變體閱讀中，代指根本典籍或註釋書：

a. = *aṅuttaranikāyapāli* 增支部經典

aṭṭha. = *aṭṭhakathā* 義註

cūḷani. = *cūḷaniddesapāli* 小義釋
dī. = *dīghanikāyapāli* 長部經典
itivu. = *itivuttakapāli* 如是語經
jā. = *jātakapāli* 〈偽〉本生經
khu. = *khuddakanikāyapāli* 小部經典
ma. = *majjhimanikāyapāli* 中部經典
mahāni. = *mahāniddesapāli* 大義釋
mahāva. = *mahāvamsa* 大史
moga. / *moggallānabyākaraṇaṃ* = 目犍連文法
pa. = *paṭisambhidāmaggapāli* / *paṭṭhānapāli* 無礙解道、發趣論
pe. = *petavatthupāli* / *peṭakopadesapāli* / *peyyāla* 餓鬼事、三藏知津、省略語句
pu. = *puggalapaññattipāli* 人施設論
pāci. = *pācittiyapāli* 單墮篇
pārā. = *pārājikakaṇḍapāli* 驅擯篇
saṃ. = *saṃyuttanikāyapāli* 相應部經典
su. = *suttapiṭaka* / *suttaṃ* 經藏、戒經
theragā. = *theragāthāpāli* 長老偈
udā. = *udānapāli* 自說經
vi. = *vimānavatthupāli* 天宮事
visuddhi. = *visuddhimagga* 清淨道論
ṭi. / *ṭikā* = 複註

在下面的例子中，斯里蘭卡，泰國和 PTS 版本都是 “*vāssa*”，而不是 “*vā assa*” ——

'Atthi me attā'ti vā assa [vāssa (sī. syā. pī.)] saccato thetato diṭṭhi uppajjati;

或者，他生起常見、當作真理：「有一個真我！」

(2) 【巴利聖典】略縮寫 ⇒ ① DA 法藏、DN 長部、MN 中部、SN 相應部、AN 增支部、KN 小部、Khp 小誦經、Dhp 法句經、Ud 自說經、Iti 如是語、Snp 經集、Viv 天宮事、Pev 餓鬼事、Thag 長老偈、Thig 長老尼偈、Mnd 大義釋、Cnd 小義釋、Ps 無礙解道、Ne 導論、Pe 三藏知津、Miln 彌蘭王問經、② VA 津藏、BV 比丘類、NV 比丘尼類、MV 津藏大品、CV 津藏小品、PV 津藏附隨、DV 戒本與目錄。

三、書籤提要

以下範例，為書籤提要，取代註解、說明——

☆ *kāya-anu-passī* 詳細 (*anu*) 觀看 (*passī* 發現) 身 (*kāya*) ⇒ *kāye kāyānupassī* 在身體中，詳細觀看、發現身體。

四、助印須知

本次結集，保留《巴利原典》，並除去一切註解、說明，原因有四：

(1) 一篇完善的翻譯，應是：「所_レ見_ハ，即_レ所_レ得_ハ！」。不應，再增加註解、說明……，以致干擾《巴利原典》的對讀！

(2) 即使，再完善的翻譯文字，其內涵、其價值……，皆無法與《巴利原典》，相提並論！

更何況，翻譯錯誤、不精確等……時常發生！

有鑑於疏漏情況，在所難免，保留《巴利原典》，這意味著——保留日後修正、校對的可能性！

(3) 佛陀是最好的心靈良醫：

「我_レ如_ク良_カ醫_ニ，知_ル病_ヲ說_フ藥_ヲ，服_ス與_テ不_レ服_ス，非_レ醫_ニ咎_ム也_ニ。又_ニ如_ク善_カ導_ニ，導_ク人_ヲ善_カ道_ヲ，聞_ク之_ヲ不_レ行_フ，非_レ導_ク過_ス也_ニ！」 ～《佛遺教經》

不論，這藥方是——巴利語轉寫、英文、還是漢文？若真想，了脫生死、苦海得渡……，皆當勉勵學之！

(4) 因為，佛法出現於世，實是稀有、難得呀！不是嗎……？

所以，真學佛人，應該培養：「以_テ翻_ス譯_ス，為_ス輔_ニ助_ニ工_ノ具_ヲ，多_ク多_ク閱_ミ讀_ム《巴_リ利_ノ原_ノ典_ヲ》的好_ク習_フ慣_ヲ。」才是明智之舉！

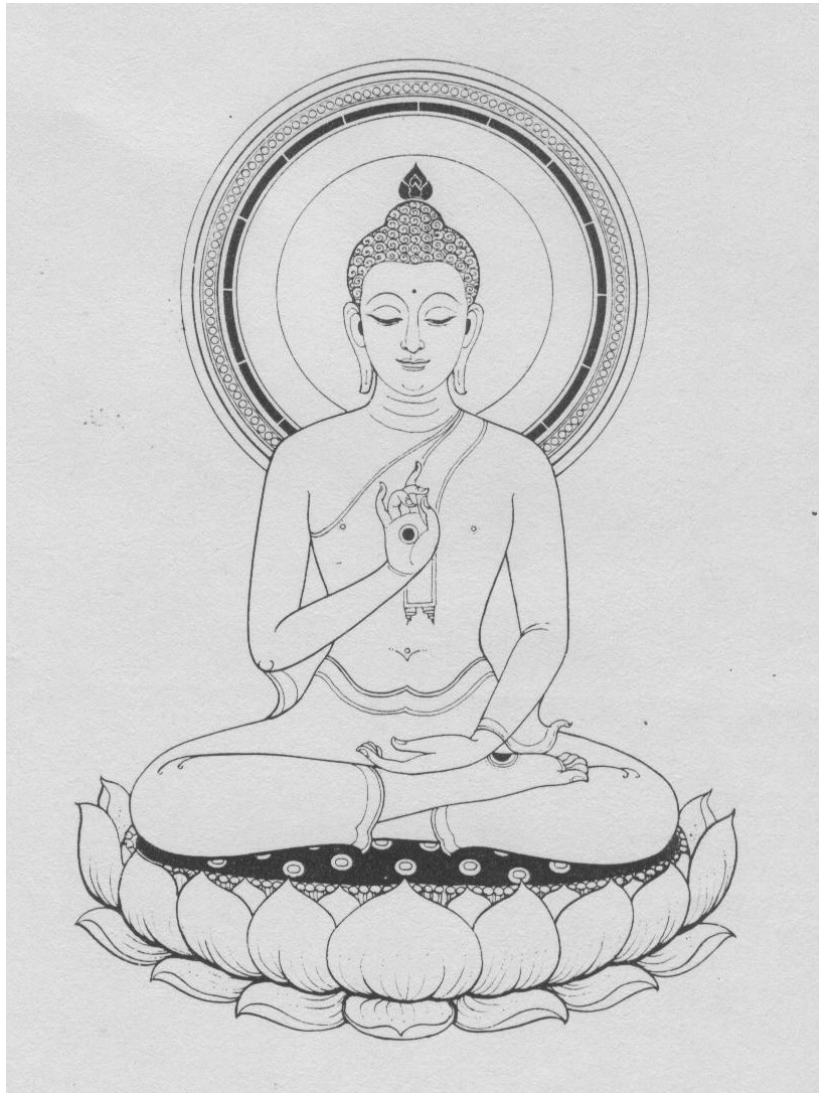
菩提僧團 心法師

謹誌於高雄【翠峰精舍】

佛曆 2557 (西曆 2014) 年 4 月 20 日

CSCD 參考網站：<https://www.tipitaka.org>

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免_口費_ハ流_カ通_女，歡_ハ迎_ニ助_出印_ら！

Free circulation, welcomed posted!

★ 菩提僧團所譯的經典，以及巴利佛經，除了幫助他人學習戒律、定力和智慧外，不應該用於其他目的！並請保留：完整的經文內容和參考說明，非常感謝！ ★

The scriptures translated by the Bodhi Sangha, as well as the Pali Buddhist scriptures, should not be used for other purposes except to help others learn precepts, concentration and wisdom! And please keep: the complete of scripture content and reference description, thank you very much!

(請_レ注_ス意_ニ裝_ハ訂_カ邊_ウ， 雙_ハ數_ハ頁_セ在_ハ左_ハ側_ニ。)

Please note that the binding edge, double the number of pages on the left.

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